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SANTA CRUZ, INDIA

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YOGA

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VOL. XI, 6 JANUARY 1966

SCHOOLS OF YOGA

by SHRI YOGENDRA

CULTURE no less than science is probably the most precious heritage of the East and Yoga in India is accepted as the practical sum-total (*navanīta*) of all cultural and metaphysical endeavours. Its antiquity might be traced to a period somewhere between 10,000 B.C. to 5,000 B.C. Yoga thus occupied from time immemorial an unparalleled and distinct recognizance as the one and only practical system of an integrated technology of physical, emotional, moral, mental and spiritual education. In ancient India, therefore, its influence proved so great that every known school of thought, including even anti-theistic Jainism and non-theistic Buddhism felt compelled to accept and incorporate Yoga as an absolute *sine quâ non* of final achievement in life. Even to positive sciences such as anatomy, physiology, therapeutics, biology, psychology etc. and also to cultural arts such as music, dancing, literature, painting, sculpture etc., Yoga has been a constant source of inspiration.

There are, indeed, ideological divergences in some details and terminology in conformity with the known systems of Indian philosophy to which Yoga became associated, but the integrated technology for the ultimate attainment has almost everywhere remained essentially the same as that advocated by the traditional Yoga. References to yoga symbolism and certain aspects of its technology as naive practices in the Vedas, Brāhmaṇas, Āraṇyakas and the earlier Upaniṣads quite clearly indicate that there were more than one school of Yoga which later multiplied into m

The reason behind multifarious Yoga is the reason behind the personality-complex between one man and another. Also due to changes in placement and emphasis of the various components which make up Yoga, there have come about varieties suited to particular individuals and thinking. The differences among themselves—the schools of Yoga—therefore exist more in the form of attitude and presentation depending upon each individual or a sect of individuals following a particular need as felt and picking out from the stock of Yoga the ingredients which suit their need rather than the holistic technique. Thus, in spite of their metaphysical and theological theories about the ultimate and the teleologic details, the basic technology has remained the same and could not be by-passed. So, when examined synthetically, the scientific integral background of Yoga, notwithstanding over a hundred schools of Yoga, has remained unaffected and uniform. While the yoga, technology is made to fit in to the individual or sectarian requirements and the relative attitudes and adaptability, the path which has to be travelled, however, demands the same qualifications and endows the same experiences. Yoga has thus been made to suit all types of mind, in all aspects of life, and in all circumstances—so the various schools of Yoga, according to the *adhikāra i.e.*, individual qualifying requisites of and suitability to a person or sect.

To illustrate this, while Bhaktiyoga seeks to attain the ultimate through the path of divine love most suited to such temperament as are sentimental or emotional, Jñānayoga looks to reason or highest intellection and discriminative knowledge largely accepted by the intelligentsia. Karmayoga as the path of action finds response among persons with social traits and love for social service or practical life. Further with regard to Yoga of means, what Mantrayoga—the chanting of beads, the repeating of *mantra* (the mystic formula of words) and the identification of deities with name and form inherent in each or group of consonants and vowels—proposes to achieve, Layayoga with the aid of sound at its various levels of vibrations attains the same through the soundless sound (*anāhatanāda*). Similarly, what Haṭhayoga achieves with the aid of the body at the various biologic levels, Rājayoga attains with the aid of mind at the various levels of higher consciousness like parapsychology. What is vital is the fact that, the more perfect the accessories, the more perfect is the experience. The elastic use of the word *yoga* in the *Bhagavadgītā* (100 B.C. to 50 B.C.) multiplied the approaches to and avenues of Yoga with interpretations varying from immaculate devotion to God to becoming God oneself, from application of life to social duties to renunciation of fruits thereof, from deep meditation to equanimity, from integration to complete detachment and so forth

When viewed individually, they appear in one form or another as conflicting and even contrary to each other. Thus, while there are over eighty recognized schools of Yoga as evident by their references in various yoga texts, there are more than twenty sub-sections with little variations from the origin. Traditionally there are four major categories like Mantrayoga, Haṭhayoga, Rājayoga and Layayoga embellished by three infolds such as Bhaktiyoga, Karmayoga and Jñānayoga. The intermixture of Buddhist meditation and Jain morals etc. aided the multiplication of sectarian approach and application of basic Yoga. Tantrayoga led the minor schools and even made inroads into the major categories and fragmented them into many schools with touches of one or other Indian systems of philosophy. Some minor schools are mere repetition of certain other schools, and the major difference often is no more than the name. For instance, Brahmayoga and Vedāntayoga, Haṁsayoga and Nādayoga etc. Besides, there are many other schools of Yoga such as Ātmayoga, Dhyānayoga, Śaivayoga, Śāktayoga, Nāmayoga, Pāśupatayoga, Kuṇḍalinīyoga etc.

The emphasis and claims by these various schools of Yoga that the ultimate is achievable only through their methods is a bane which has plagued and clouded the fundamental ideology and technique of Yoga. So vehement are the votaries of each school that what they have succeeded in doing is to blur the very image of integral Yoga in favour of their own sectarian Yoga concept and technique. It must however be emphasized that, even though various schools of Yoga have emerged as a consequence of its all-embracing character touching man at various levels of his life and living, the purpose of foundational Yoga has always been the same i.e. to supply technology for the attainment of the maximal evolution of the physical, the mental, the emotional, the moral and the spiritual potentials of man. As a precise technology, the school of Yoga which has, however, practically absorbed and thoroughly integrated and elaborated most of the essential yoga methods and welded them together as one harmonious course of education—favoured and followed by a large section of the latter yogins—is the school known as Haṭhayoga-*cum*-Rājayoga. Its ingredients are to be found in almost all schools of Yoga in one form or another and under some assumed names or modulated techniques. It has also to be accepted that the steps for the path laid down by Patañjali could not be sidestepped if any school of Yoga is to represent Yoga nor could this affect one's experiences at various levels of consciousness.

But the reflections cast on the holistic Yoga by the sectarian schools—ironically incomplete, tendentious and even dogmatic—has caused considerable confusion in the minds of those who seek Yoga. This has been more apparent among the unwary who are easily carried away by miracles, mysticism, spiritualism, occultism, and hyperbole *ad nauseam*. The claims of instant meditation, rousing of the *kuṇḍalinī*, vision of one's diety and even liberation by following certain schools lead one to illusions and deprive him from further initiative to accept the trodden path leading him step by step to the ultimate.

Notwithstanding the sectarian allergy, it has to be ascertained whether any school of Yoga which proposes to lead to the ultimate goal has in it the necessary elements of Yoga technology like ethical conditioning, perfect health of body and mind, detachment from what is mundane, purity without and within, one-pointedness, faith and vigour, annihilation of desire-potentials, integrated behaviour, creative altruism and finally the peace and poise of cummulative consciousness absolute. Any school which side tracks any of these issues is lopsidded, illusive, dogmatic and unrepresentative. Many have the misfortune of slipping into one of these schools not at its integrated level but at its isolated junction and thus miss what the holistic Yoga could do for them. If fact, the jargon of phraseology and conventions adapted by each serves as an excuse or an indication of the individual or sectarian bias to specific conceptions of end, and means. Integral Yoga is one, its means are the same for all schools and its consummation defies all expressions for nothing can evolve into or transcend anything greater or higher than the immaculate consciousness absolute (*kaivalya*).

DAY OF A YOGA STUDENT

Brahmānanda on *HAṬHAYOGAPRADĪPIKĀ* II, 49

I AM describing the time-table of yoga practice for helping the student of Yoga in his mastering the subject. A wise person should get up at the peep of dawn or in the morning.(1) Having remembered the *guru* over the head and one's respected God in the heart, and after answering calls of Nature and having washed the mouth, one should apply ashes over oneself.(2) In a clean spot, in a pleasant house having spread a soft seat and, having recalled one's *guru* and one's God after sitting thither, repeating the name of the place and time (he is ready) after *making decisions correctly*.(3)

"Today (at such and such place and such time) etc., by the grace of God, I will practice *prāṇāyāma* preceded by *āsanas* for *samādhi* and its fruit". He should salute the Infinite Lord Nāgeśa (Patañjali?) for mastering the *Piṭha*.(4) "Salutation to *Nāgarāja*—the infinite—who bears the vast universe on his thousand-fanged head studded with precious stones", thence he should practise *āsanas*. On being tired, practise *śāvāsana*. He may practise it at the end or may not practise it, if there is no fatigue.(5)

The practice known as *Viparītakaraṇī* may be done earlier to *kumbhaka* for facilitating *jālandhara* which precedes *kumbhaka*.(6) Sipping water (as before a religious act) performing control of *prāṇa*—an accessory of Yoga—after saluting the yoga masters in the fashion of *Kūrma* in the words of Śiva.(7) The words of Śiva in *Kūrma Purāṇa* are : Having saluted the masters together with their disciples and to Vināyaka and the Guru, the yogi becomes one with me being well composed.(8) On the first day, ten *prāṇāyāmas* and every day five more may be added. These prāṇāyāmas may be done with the accessory *bandhas* and oneself being established in *siddha* pose.(9) *Kumbhakas* upto eighty may be performed by one who is poised. The yogi should start with practice of the sun and moon.(10) This is called *Anulomaviloma* by the wise men. After practising *sūryabhedana* with *bandha*, the one-pointed student should practise *ujjāyi*, then *śitalī* and *sitkārī*. Having practised *bhastrikā*, he may practise the others or may not.(11, 12)

Having fixed (the prāṇas) he should practise *mudrās* as per *guru's* instruction about the correct details. Then, having assumed *padmāsana*, he should meditate on the *nāda*.(13) Reverentially the fruit of all yoga practice should be surrendered to God. Having got up from his study (the student) should take a *warm* water bath.(14) The wise one should bring to completion briefly, one's daily duties after his bath. Similarly, in the afternoon, the study, then some rest and then food.(15) The yogi should get done wholesome food and never any food that is not wholesome. Cardamom or clove may be taken after food.(16) Some desire camphor and fresh betel. It is, however, recommended for practitioners of *prāṇāyāma* to take betel without spices.(17) These words of Cintāmaṇi *kecit* etc. do not have propriety, because of their cooling and heating effect.(18) One should go through literature bearing on the spiritual after food, or listening to *purāṇas*, or recitation of name of God.(19)

In the evening after *sandhyā*, yoga as before may be practised, beginning an hour before sun set.(20) Evening *sandhyā* should always be done after practice by wise men. The disciplined student should practice *Haṭhayoga* in the middle of the night as before.(21) After food, between evening and midnight, *Viparītakaraṇī* should not be performed. It is not recommended.(22)

FIT MENTAL STATES FOR YOGA STUDY

by RAM UGRA MISHRA

NIRUDDHA means stopping of all changing activities of the mind (*vṛttis*)—impulse-potentials merely remaining. Kṣipta is discussed before. Mūḍha, as it is seen amongst people in distress and similar states, of the nature of inertia, is observed when desire born of *rajas* is controlled. To clear the foregoing overlapping, the above mentioned states are separated into those actually denoted and those not.

There in the five states, the Samādhi found in the *vikṣipta* (occasionally steady) state is of short duration as a result of many disturbances and is not included in Yoga. It is more so that the *samādhi* and practice in the *kṣipta* and *mūḍha* states also do not come under Yoga because of their incapacity to destroy the afflictions. It is no defect that the exclusion of kṣipta and mūḍha has not been specifically mentioned. Having mentioned the three states beginning with the vikṣipta (occasionally steady) as not aimed at, the commentator Vyāsa, now speaks of the two states which are the proper subject of discussion.

That samādhi is Samprajñāta Yoga which intensely illumines the highest object placed before the personality-complex, helps in realising it, thence destroys the five afflictions, then loosens the binds binding *Puruṣa* with intelligence—of the nature of good and bad qualities (of buddhi) resulting from the destruction of the causative factor. In fact, this stops the production of the unseen (Karma cycle) and, by its giving rise to highest dispassion, it brings the Asamprajñāta Yoga, i.e. *nirodha*, very close. It should be understood that even though by the word *samādhi* the highest onepointedness which is subordinate of the twofold Yoga, of the nature of stopping of the changes in mental activities is enunciated, yet the two types of Yoga—looked upon as one though subordinate and principal—have been referred to by the word samādhi and will be so referred to in subsequent Sūtras also.

Yoga Vārttika

INTERVIEW WITH SHRI YOGENDRAJI

INTERVIEWER : SHRI VIJAYADEV

Question :—It seems that the demands that a yoga teacher makes of his students, asking them to habituate to a way of life, are rather involving. Now, how are we going to overcome this problem so that, without sacrificing the principles, the subject could be introduced ?

Answer :—Then, it is the fractional satisfaction which we must accept. Because, if an experiment is conducted in a proper way as a scientific experiment should be—supposing it is chemical—you must have a tube, you must have the ingredients in a proper form to be able to see that the proportions of the chemicals are in proper order ; but if the test tube is filthy or is not clean and the experiments are being conducted within, the result will be that it will be far away from the normal ; and it will never give the full picture of what maximum good is possible. An application of Yoga in a restricted way, in a small way, or even in a disintegrated way will give them some good by relieving some ailment and may, be that some benefit is there. It may be that people's intention or restraint may, by following certain of the practices of Yoga, find relief but the total Yoga is still missing and, unless the total Yoga is applied, this half-hearted attempt will carry no meaning, and this inability of a man even with good intentions to try and give a full trial to Yoga is because he lacks courage and he lacks faith. Then with faith and courage, as in the conquest of Mt. Everest, nothing is impossible. But those two fundamentals lacking make a man firstly doubt so he doesn't make an attempt; secondly he follows it sometimes and gives it up (and) so naturally enough those only who are capable of faith and courage could reach the highest as in the case of Mt. Everest (and not others). They are prepared for all eventualities but the present man, the modern man, having become more selfish than ever before has come to realize (that), unless he gets his good, he will be mentally reserved even in giving a trial which should be a fair trial. He is even not honest to himself. He will look at it with a little different motive, with a different perspective, keeping behind himself something with a mental reservation and then a trial given to the subject is not fair. So if they want some good to come out of Yoga they will have to give Yoga a fair trial.

Question :—There are many questions for which many of our students (do) not like to trespass upon your time. Is there any specific message that you would like to give to our Melbourne students? Serious-minded students coming to the Centre who are not interested only in the physical would like to get answers to the higher spiritual values. Would you like to say anything to them?

Answer :—Such students as are attending the Melbourne Yoga Education Centre have the responsibility of keeping together asking themselves in a common term whether they have received even a fragmentary benefit which otherwise they would not have received. If they could answer for themselves that even (while) they had attended a gymnasium or a sports club, or even any other activity, the benefit which they had received at the Centre would not have been available. If they remained convinced that the centre had sown in them a purpose—however small—or they would be able to find out just exactly how to help this process and spread of Yoga in the country and how Yoga could become more fruitful even to themselves, the ways and means have to be found on the level of their having reached a stage where they decide as to the next step in which they would like to engage themselves. I am very sure, if they are well guided, they should have no complaint to make ; on the contrary, they might assimilate and get by the constant practice, something which they are sure to appreciate and, in course of time, feel like new and reach something they could not get elsewhere.

IMPRESSIONS ABOUT YOGA CENTRES IN SOUTH INDIA

by M. E. MENASHY*

It is impossible to conclude this essay without heartily welcoming the attempt, by the Government of Kerala, of opening a Department of Yogic Culture on a government level. A small staff of four dedicated workers will be now training the second batch of 60 Yoga teacher-trainees who will be teaching in panchayats throughout Kerala and in some schools

•It is high time that Kerala Government should have come forward and taken broader initiative in propagating the subject. This initial attempt, though welcome, is still somewhat raw and, as elsewhere, still mostly oriented towards the more popular physical side of Yoga. My fervent hope is that in the near future a similar and much bigger Department will be started on a Central Government level with a syllabus drawn up by a wide panel of the best Yoga experts in the country that will rescue the subject of Yoga from its many abuses and misuses and elevate it to its highest level.

The knowledge of Yoga is vast and its traditions obscured due to age and its many facets diversified and the many bits and fragments of the truth have thus to be shifted from all the Yoga Centres and ashrams and the vast literature. Only when all the leading Yogis and teachers get together and pool their resources and the Government join with their solid support to form a central controlling Board of Yoga and formulate the Yoga that is full and integral in its development of the personality, harmonising and protecting to the maximum the health of the body, mind and spirit of man, then and only then will the full potentialities of this precious science be realised and prove its vital contribution to humanity and a boon to it. Will India, the mother-country of this heritage, take up this challenge? It must!

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* For the purpose of surveying Yoga Centres under the proposal accepted by the Government of India, Shri M. E. Menashy, a senior trained yoga teacher of The Yoga Institute, was assigned the coverage of South India. He took great pains in contacting as many yoga centres as he can in Andhra. Mysore, Madras and part of Kerala. The article conveys his impressions judiciously presented —it is not a survey.

WHAT DO YOU SAY?

READERS' VIEWS

Swāmi Hitadasa from Vrindaban writes :—

"The *Journal of The Yoga Institute* should not publish articles that might show in poor light the Aryan culture or its all-time great men. The views expressed under "Old Habits die Hard" by someone, when read with that well written article on "Changing Image of Yoga", appears confused.

In fact, the Yogi is capable of entering many bodies simultaneously at one time. Miracles, longevity etc. are a part of the Yogi's life history. This is exemplified by the biography of Matsyendranatha. Matsyendra himself was never overpowered by passion. He has proved this to his pupils and, through them Goraksa, that his own body remained seated in a mountain cave enjoying the bliss of samadhi even though he had projected himself into other bodies for worldly enjoyment. In this way, Matsyendra taught a lesson to Goraksa who had become egoistic and thought low of his teacher.

The legend, as published, is thus misleading because Matsyendra was a perfect being and not like all ordinary persons who enjoy worldly pleasure. If Patanjali is considered the moon in the nocturnal firmament of Yoga, then Matsyendra is, no doubt, a galaxy of luminous stars. In this materialistic world, at least exponents of Yoga should not spread atheistic, and merely logical ideas devoid of the element of faith."

HUMAN WEAKNESS

There is no end to human weakness as there are no limits to our misgivings. Is it the purpose of religion to hide this weakness under excuses and to exploit our misgivings with apologies?

Life Problems by Shri Yogendra

RECENT REVIEWS

Psycho-cybernetics by Dr. Maxwell Maltz, published by Prentice Hall, U.S.A.

MANY are looking forward to a single āsana or a prāṇāyāma to improve their memory, or to remove constipation, or to cure asthma. It is believed that one can gain the highest spiritual development by a mere touch of a great master. It is therefore felt that there is no need for undertaking elaborate procedure for moral discipline, education of the physical, higher nervous control etc., etc.

It is in this vein that many a success books are written. There are just a few rules to be observed to win friends or to succeed in life. That there is something more to be achieved than making money and having friends to enjoy what money gets is not appreciated.

However we have now come to a stage where writers of success books think of such matters as one's "Self image", "God image", "Spiritual face-lift" etc. It fell to the lot of an eminent plastic surgeon to say that many of his patients needed not merely correction of outward deformities but those within.

The western mentality being what it is, the remedy to cure one's innermost deformities and maladjustments is one of many mechanical tricks. Maxwell Maltz thus tells us that our brain is a psycho-cybernetic mechanism. It has positive feed backs in the sense organs. There is a negative feed back of trial and error, which in excess is key to inhibition. The mechanism has built up success responses, which can be etched into the gray matter of the brain. These built in success patterns can be played back. In these concepts we are told that there lies the method to change one's *Self image.*

Most surprisingly this materialistic thinking is relieved—unknowingly as if—by some non-material concepts. The essence of man is thought to be extra-physical ; the source of power in man is an impulse that works through him, a sort of a universal energy that courses through us all. It is said that a scientist has proved the existence of such a life force—an adaptation energy—which is responsible for both medical healing as well as faith healing.

AT THE INSTITUTE

A FREE Camp and a free Yoga Information Centre were organized by the trainees for a fortnight. Members of the Yoga Extension Service led by Sri J. A. Vashi cooperated with the Ayurved Mandal representing medical practitioners of North Bombay in holding (i) a poster exhibition, (ii) a *satavadhan* programme of Sri M. B. Shah, and (iii) a demonstration-*cum*-talk by Sri H. R. Yadav etc.

Prof. Jean-Pierre Bastiou published his book *Encounter with Yoga* in Portugese, introducing the subject of Yoga as education and the activities of this Institute. A short documentary film YOGA FOR THE INDIVIDUAL under the technical guidance of Shri Vijayadev and Mrs. Jill V. Yogendra is about to be released shortly in Australia for world distribution.

Some among the visitors during the period may be mentioned twenty Russian technicians with their families led by Mr. M. A. Tulukov and Mr. Zheizhis; many yoga representatives like Swami Saradananda of Manava Seva Mandir, Swami Nityachaitanya Yati of the Institute of Psychic and Spiritual Research, Dr. P. A. Pillai of Kaivalyadhama, Shri Umeshachandraji of Ramtirtha Yoga Ashram, Swami Vishwabhakta of Vishwayatan Yogashram, Swami Bodhananda and Shivadasji with the disciples of Universal Yogasana Sangham, Shri Bandhuji of Yoga Sadhana Ashram, Shri Vyankatarao of Shri Sankara Yoga, and others. Yogapracharaka Ghatge, Major Kadam, Dr. R. K. Garde, Shri Kulkarni of Jaipur, Shri L. P. Patel and several Indian yoga exponents and even those from foreign countries also visited the Institute.

Prominent Nature Cure practitioners like Dr. Mahadeva Desai, Dr. Naram, Dr. C. P. Bhatt, Dr. Saran Prasad, Dr. H. H. Pandya and others visited the Institute.

Among the foreigners who paid a visit to the Institute may be mentioned Prof. S. Deen, Hausa Harald, Prof. Chris Brchmer, Roy Yorke, Count Giordino, M. E. Tollik, Dr. L.

T. Dehannoy, Ivan Kobarelov, Dr. L. M. Luebke, Dr. Paul Neuhauber, Hans Widmer and others from Europe ; Mr. and Mrs. Donald C. Jones, H. L. Narsangani, Rober Miller, Gerald Thomas, F. Albo, Drs. Alfonso Caycedo and Olgo Leiva, David Bear from Harvard University and others from Americas ; Fr. Makkanna, Rev. Seraphim Michalenko, Mr. and Mrs. Smallman, John A. Dodd, Mr. and Mrs. Dixon and many others from Australia ; Shantila D. Lad, Dr. G. M. Daya, Dr. Ecowe and others from Africa.

Dr. Alfonso Caycedo of the International Psychosomatic Association, Mr. Filipe Alba — the reputed journalist of Mexico, Dy. Director of Education Shri Pathak and State Inspector Shri Vani, Shri V. N. Desai — Dy. Chairman of Maharashtra Legislative Council, Shri S. P. Kampani — Collector of Customs, Mr. Iliev — Trade Commissioner for Bulgaria, Editor Jagjivan Gupta, Shri S. M. Y. Sastry — Dy. Municipal Commissioner, Principal B. M. Naik and Vice-Principal Shah of Bhavan's College, Principal Srivatsava of U. P., Miss Sujata Nadarajah of International Buddhist Culture and others had discussions with the Founder.

Among the other visitors from various parts of India are : Jagadish Kumar Gadhia, B. V. Panchal, Shantilal Shah, V. Y. Zope, R. K. Desai, S. G. Bahel, S. K. Kulkarni, S. Sen, T. Desai, N. P. Lazarus, Shankar Rao, P. V. Raju, D. S. Roy, S. L. Goyal, screen idol and former M. P. Shri Prathvi Raj Kapoor, and others. Many doctors had exchange of views with the Founder, and among them are : Drs. R. G. Chudghar, G. M. Dhadphale, V. B. Pujare, M. A. Panwalla, D. V. Jog, D. K. Choudhury, M. R. Shah, Doongaji Pradhan, Gurnani, Prabhakaran and others.

MIND ENTERING ANOTHER BODY

THERE are many legends current about Matsyendranātha assuming the identity of another person. Whether this was for demonstration for the benefit of his students, or whether it was for the fruition of his own desire complexes, one does not know.

A story that illustrates both these possibilities is of the time when Matsyendranātha, the great yoga teacher, was passing through a town with his entourage. On his way, the Yogis saw a funeral procession—of the king of that country—winding its way to the burial grounds.

Matsyendranātha instructed his pupils to tend Matsyendra's own body, while he through his power entered the body of the dead king. Shortly afterwards, the king who was lying dead, came to life again, while he was being carried to the burial grounds. The joy of the people knew no bounds, and the king was brought back to his palace amidst great rejoicing. Matsyendranātha thereafter lived as a King with Pramilā Devī as his queen, while the original body of Matsyendra lay dead tended by his pupils.

It was much later—during a conference of Yogis in Haridwāra—that Kanīpā taunted Gorakṣa about his teacher being enmeshed in worldly life, that the latter went upto Matsyendra—now a king—and informed him of the matter. The Queen Pramilā—no other than the incarnation of Vimalā Devī, became very sad as this meant the death of the King at the departure of Matsyendra. Matsyendranātha promised the devoted queen a reunion. After Matsyendra and Gorakṣa left the royal palace, the queen in her sadness left her mortal coil. She was reborn as princess Jayantī. Matsyendranātha later on in his sojourns remembered his promise and married princess Jayantī and lived with her for some time in Kadali.

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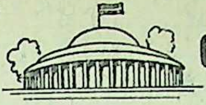
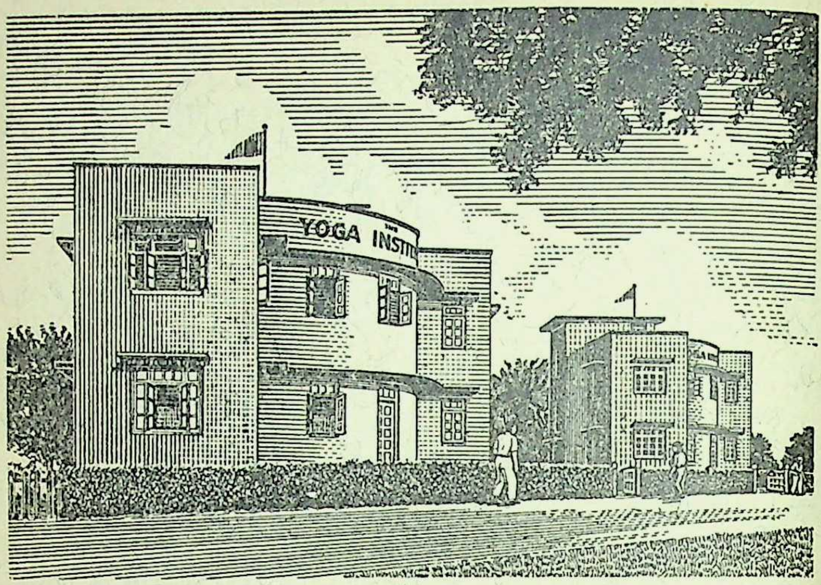


GOVERNMENT VIS-A-VIS YOGA

ARE the original traditions in Yoga already lost? Is the procedure of tearing out of context some available physical aspect of Yoga, and fitting it into modern life a valid one? Is there justification in the claim of a yoga institute that it preserves some of the older traditions of Yoga that could be applied even today in education, therapy, welfare and similar activities, to provide a superior way of life than available at present.?

The Yoga Institute some years back put forward some such questions to the Government which did not care to go into the matter but gave a negative answer instead. The Government was then satisfied that there was little in Yoga that could be applied in the life of the community. Instead the Government then accepted—and this position seems to still stand—that all that Yoga could do as a system of education was to promote the physical culture, sport and recreational ideals. Even in this, Yoga is no substitute for the modernised methods of physical education but remains a poor type of complimentary activity.

An incident of great importance in the history of Yoga occured nearly thirty years back when the first encounter with the Government began. The Yoga Institute of Santa Cruz was in need of suitable place for its missionary activity. It selected a hillock advertised for sale (or rent) belonging to the State Government. After protracted negotiations, the Minister of Public Works sanctioned the proposal of the Institute and a Central Training Institute of Yoga was to have been started. No sooner was the sanction made available, than the Government cancelled its decision in only a few hours. After much time, instead, a Physical Culture Training Institute-having teaching of a few asanas as a part of its syllabus-was started at this place. The Chief Minister at that time (1938-39) turned down a request of the Institute to impartially evaluate the claim of Yoga training over that of physical culture. It relied on an Advisory Committee on Physical Education, which included a Yoga exponent, to arrive at this decision. Then onward all claims of Yoga for a special status in education were brushed aside in favour of the physical culture aspects of its Asanas. Yoga is recognised in its birthplace as physical culture and its exponents are honoured as physical culturists and sportsmen of some sort.



YOGA PSYCHOSOMATIC HOSPITAL

It is widely accepted that nearly 72% of the patients admitted in hospitals are psychosomatic cases requiring special treatment methods akin to yoga way of life and technique. It is referred to as "education in medical discipline." The psychosomatic hospital therefore is more educational than medical. It provides for institutionalisation of patients suffering from chronic functional diseases often of a refractory nature in the atmosphere of an *āśrama* or *vihāra*-cum-hospital with emphasis on changing the patient's way of life.

With the foundation of The Yoga Institute in 1918 by Shri Yogendra, the first yoga psychosomatic hospital was pioneered by this oldest institute of scientific Yoga in India. For the first two years at Versova, three beds were provided for this project where 65% successful cures were recorded. In America, at Harriman, during the next four years, with twenty beds, 58% success was registered. During the last three decades nearly 3000 cases treated have shown that 74% cases have been successful. The demand for admission at this unique hospital for refractory cases is continually increasing. At present, the Institute at Santa Cruz, Bombay, has provision for twelve beds. The patients come not only from all parts of India but also from many foreign countries.

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YOGA

THE MONTHLY JOURNAL
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VOL. XI, 7 FEBRUARY 1966

YOGA IN MODERN LIFE

by SHRI YOGENDRA

COMMENTING on the *Ṛgveda*, VII, 54, iii., Sāyaṇa has elucidated Yoga as a means of achieving the unachieved (*yoge aprāptasya prāpaṇe*). In fact, science also would seem to attempt the same in the field of matter. What was achieved by Yoga, however, in the sphere of man—the *unknown* (subjective)—has somehow remained ambiguous thanks to inadequate evaluation, application and orientation, while science in the field of man—the *known* (objective)—has taken over as the saviour of mankind through Pragmatic Sanction, officialism and imposition. The significance of this odious pattern of what is known and what remains unknown about man should not be lost sight of if his future is to be guided by the present.

The little word *yoga* encompasses all that concerns man himself, and its ramifications through diverse schools reach such colossal proportions that the total Yoga borders on the incomprehensible. The fact of there being over a hundred textual definitions of the word covering as many as one hundred and twenty schools of Yoga explains why Yoga is confounded with all and sundry attainments. It is therefore imperative that Yoga is salvaged from its antiquated sophistry and platitudes by representing both its ideology and technology in the light of modern life and achievements. If Yoga still can stand the challenge of time, space and circumstance, it should certainly warrant its rightful place in human affairs.

The slant towards individualism warped its social character, and Yoga remained the holding of only a few notwithstanding its avowed universalism. This neglect of society finally turned itself into apathy where each looked to other with suspicion and reservation. The time came when the link between Yoga of the past and society could have snapped but for the efforts in the present to assure its place in the future. It is imperative in the interest of mankind that this vacuum is filled through proper evaluation and application of yoga technology. It is equally essential that a comparative study is conducted on what is available through science in modern life and what is found lacking. Can Yoga supply it ?

The process of social evolution might in due course adjust itself to what man needs and the time may not be long before it is realized that something like Yoga is in demand not only for rehabilitating the individual but also the society. Before this happens, Yoga should be ready with its norms for various age-groups, its educational methodology, and experimental data. Envisaging these factors, The Yoga Institute undertook such an experiment of socializing Yoga nearly fifty years ago and holds cummulative evidence on major issues.

To appreciate Yoga in the light of modern education, the first symposium—*Place of Yoga Education in Society*—was held in 1961. The contributions ranged from Yoga Education in Society, Limitations of the System of Yoga, Yoga and Psychosomatic Problems, A Scientist's View on Yoga, The Possibilities of Yoga Education, Some Sociological Aspects of Yoga, Yoga Education in Colleges, Yoga and the Educationist etc. by the leading authorities.

This second symposium is classified into three sections (*i*) *Yoga of the Past*, (*ii*) *Yoga in Modern Civilization*, and (*iii*) *Evaluation of Yoga*. These sections touch various aspects of Yoga—academic, scientific, educational, sociological, popular and the like. It is hoped that this may stimulate re-thinking, re-appraisal and re-orientation of Yoga in its *integrated* form as a process of education. The survey of yoga literature and modern centres of Yoga will supply a long felt need of reference.*

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* Preface to the Second, Yoga Institute, Symposium *Yoga in Modern Lifs* (Demy 8 vo. pp. 224) to be releasod next month.

कपालशोधनं वातदोषघ्नं कृमिदोषहृत्[1] ।
पुनः पुनरिदं कार्यं[2] सुर्यभेदनमुत्तमम् ।। ५० ।।

THIS excellent practice of Sūryabhedana should be done repeatedly; (it) purifies the forehead, destroys maladies (born of dysfunction of) Vāta, and removes the disease of worms.

NOTE : The maladies of *Vāta* are eighty. In the *Gheraṇḍa Saṁhitā*, holding of inspired air till perspiration bursts out, as it were, from tips of the nail and the roots of the hair, is followed by details about Vāyus. The benefits of Kumbhaka are mentioned as checking old age and death, of increase of body heat and of awakening of *Kuṇḍalinī Śakti.* (V. 59 ff).

The advantages mentioned by Svātmārāma, however, under different prāṇāyāmas need not be taken too specialisedly—especially for scientific experiments to be launched on that basis. The integrated concept of Yoga is repeatedly stressed as evident from the end verses of this chapter. Therefore the experimental data about the various benefits accruing from individual *prāṇāyāma* may be a vague personal opinion of the author or the commentator which may even be accidental and not specific. The reliance by many on the written statements about such information has lead to wrong conclusions, unscientific approach and suspect research experimentation. Much energy, time and resources are thus wasted due to inadequate knowledge of technological subtleties inherent in textual expressions. Only the highly trained yogin having clinical experience of years over thousands of patients treated by him *personally* is able to guide research experiments notwithstanding what is stated in the texts.

---

1. B$_3$ reads kṛmidoṣahat.
2. B$_1$, B$_2$ and B$_3$ read *kuryāt.*

अथोज्जायी[1]

मुखं संयम्य[2] नासाभ्यामाकृष्य[3] पवनं[4] शनैः[5] ।
यथा लगति[6] कंठात्तु[7] हृदयावधि सस्वनम् ।। ५१ ।।

पूर्ववत्कुंभयेत्प्राणं रेचयेदिडया ततः ।
श्लेष्मदोषहरं कंठे[2] देहानलविवर्धनम् ।। ५२ ।।

Drawing air gradually through the two nostrils, closing the mouth, in such a manner that the friction sound of the flow of air reaches down from the throat to the heart, the same may be held as before after which one may exhale from the left nostril. (This practice) removes phlegmatic diseases of the throat following cold and cough, and increases the body heat.

NOTE : The holding of prāṇa is suggested to the maximum till the bursting point, as in verses 48-49. Increase of gastric fire is meant, according to the commentator. Caution against such *kumbhaka* has already been referred to previously. Only when one is able to separate the activity of the breath from the activity of the *prāṇa*, can one hold *prāṇa* in the given area for a definite time. The respiratory act then conforms to its own rhythm as per the above technique.

The friction of the air stimulates the nerve endings and activates the respiratory tract between the nasal and tracheal passages including the throat. The holding of the breath to maximal capacity stimulates reflex action of the internal vital organs imparting a general feeling of heat in the body.

1. B_1 and B_2 read भुंजायी, while B_3 has उज्जायी.
2. B_1 and B_2 read नियम्म.
3. नाडीभ्यामाकृष्य is the reading of B_1, B_2, P_1, P_2 and P_3.
4. पवनैः is in B_3.
5. B_1 has this as the only line of the verse.
6. गलति is the reading in B_1, and B_2.
7. कंठातु is in B_1, while B_3 has कंठातं.

NEGATIVE IMPULSE IN NIDRĀ

by ADOLF JANACEK

Etymologically *pratyaya* means something which goes in the direction to something or somebody. The etymology of the word *pratyaya* developed from the meaning of its initial phase as an impulse from a source to its final phase as Vorstellung, presented idea, mental image. The commentators of *Yoga-sūtras* have noted quite clearly the original meaning of pratyaya as an initial stadium i.e. as an exterior cause, and impulse from a source.

On the other hand, the commentators identify pratyaya with its final phase i.e., with *jñāna*, *vṛtti*, *cittasattva*, *buddhisattva* because they interpret pratyaya as bauddhapratyaya—presented idea of the thinking substance i.e., in the meaning of a presented idea. The commentators identify vṛtti, commotion of the mind with pratyaya impulse in the explanation of *nidrā* (I, 10) where Patañjali differentiates quite accurately between both these conceptions as explained in details later on. Patañjali imagines the relations of the object to the mind stuff and to the subject as follows: The object is independent of the mind, but the mind is dependent on the object in that the object must first colour or affect the mind. This colouring creates the impulse which evokes the commotion. The commotion of the mind, which has been aroused by an impulse from some source, reflects not only the object in its impulse but the consciousness combines these impulses with the impulses from *kleśas* and impressions. The subject interferes with the combinations by colouring the mind stuff so that from the mind stuff is coloured both from the object of sight and from the seer, subject.

In this way, the subject is identified with the commotion of the mind, so that the subject is in conformity with the commotions of the mind stuff. The task of Yoga is to eliminate the subordinity of the subject and free it from the fetter by which it is bound to the consciousness and to the world in general. In the Yoga procedure, the knowledge is attained independently of the *citta*, as one is aware of the reality without the interference of the citta which then shines as a crystal and only reflects the reality. This is achieved by impulses which inhibit the commotion of the mind stuff.

Nidrā is necessarily the restriction of impulse from the inhibited exterior reality because it has common features with *dhyāna* and *svapna*. The activity of nidrā manifests itself in that the impulse gives rise to *vṛtti*. *Abhāvapratyaya* is thus an impulse from the negation of the exterior reality i.e. from objective negation. This impulse is a support for evoking commotion.

Pavlov's experiments verify the activity of the cerebral cortex from the aspect of the internal life of the animal and also its subconscious sphere. The impulse streaming from the depths of the organism unites with the cerebral cortex and influences the origin and the course of the conscious acts of the will. These impulses nevertheless do not achieve in normal state the threshold values of consciousness and are "preserved" in the cerebral cortex for some time in the subliminal intensity in a latent form, and remain concealed in analysing the consciousness.

It can be seen from the experiments that nidrā need not mean a sleep and that, in the best case, it resembles a slumber or one of the phases preceding sleep. In contrast to this the commentators clearly consider nidrā as sleep which is in contrast to wakefulness and dream of sleep because the dream is classified into the ultraparadoxical phase. On the other hand it is significant that all the features of sleep can appear also in wakeful state because the inhibition can concern only certain areas and other areas are wakeful, so that just these areas could be the object of nidrā. Pavlov attributes to this sphere negative impulses, inhibitory impulses as can be supplented from interoreceptors concerning the vegetative and animal aspects of life. These impulses of interoreceptors are suggested by the characteristics of the commentators in their description of the impressions after waking. These impulses are under the threshold of consciousness in subliminal intensity in a latent form and concealed from consciousness. All this characteristics exhaust the meaning of the expression a negative impulse in a latent form of subliminal intensity.

I wish to draw the attention to the experiments with intero-receptors and with internal sensitive organs especially the experiments with the dog, who looks for the impulse in the outside. I.P. Pavlov maintains that during an inhibition of a wakeful state to drowsiness and with the approach of a light sleep (which corresponds to the state of waking up from the sleep or the state of falling asleep) a chaotic nature is reached which does not respect the reality either totally or in part, and is subordinated mainly to emotional influence of the subcortex. This is in accordance with Patañjali's formulation that in nidrā we are only aware of the commotion expressed in the form of pleasure, pain, infatuation. This emotional state which disregards the reality is caused by the negative impulse. The inhibitory form of fluctuation or commotion is the awareness only of fluctuation as pleasure, pain, infatuation, supported by the negative impulse (i.e., impulse objectively negative and inherent in things). Or in other words nidrā is fluctuation supported by the negative impulse. Pratyaya thus has the nature of an external cause with an impelling force. Impulse is thus a very suitably selected expression expressing the basic meaning of that which goes towards or in direction to someone or something.

SANTA RASA AND YOGA

(SPIRITUAL TRANQUILLITY)

by SHAMBHU NATH THULLAL

SANTARASA and its significance can best be studied in a simple way from the point of view of an actor-artist who has to deal basically with various human emotions in his artistic pursuit.

ACTOR'S CREATIVE PROCESS

The main object of an actor is to create the life of a human spirit and express it in a beautiful and artistic form. He creates a character built on psychological foundation by putting himself into the given circumstances. It starts with the magic 'IF'—if I were this kind of person in this situation, what would I do? How would I think, behave, react and FEEL? For an actor, the feeling part is all-important rather than the emotion. The actor feels his way through each scene always identifying himself with the imaginery person—putting himself in his shoes. And it is through this feeling or *bhava* of the artist that the audience perceive aesthetic emotion or *Rasa.* This theory of aesthetic emotion is old; it comes to us from Bharata Muni. He is the author of *Bharata Natyasastra* which is considered to be the oldest and most authoritative treatise on Indian Dramaturgy written some time in the fifth century B.C.

BHAVA AND RASA

Rasa is defined by the Hindus as emotional flavour, taste or sentiment. The *rasas* are usually considered as effects and are said to come from *bhavas*. Bhava is the condition of body-mind-complex referring to one's state of feeling. It is the permanent emotional disposition and is considered to be the cause of *rasa*. As a matter of fact, it is the bhava on which the rasa gets its projection and identification.

ACTOR AND THE AUDIENCE

The spectator forgets, for the time being, the distinction between himself and others and experiences intense joy of the self which is evoked in him. A sort of an emotional circuit is set up which has power of direct communion by means of invisible radiations of the human feelings. This communicates and vibrates over the heart-strings of the spectator making the performance of an actor-artist convincing, truthful and beautiful. This is experienced as an aesthetic emotion—*rasa*. It contains an element of transcendental wonder (*citta-camatkāra*). Artist has thus this social function —*To Make the Rasa Visible to the Samajika.*

8 RASAS AND THEIR COMPLEMENTRY BHAVAS

Every rasa has its accompanying bhava. Altogether there are eight rasas with an equal number of complementry bhavas :—

RASAS	BHAVAS
1. *Sringara* (love)	*Rati* (Desire)
2. *Beebhasta* (Disgust)	*Jugupsa* (Aversion)
3. *Vira* (Heroism)	*Utsaha* (Firm, zeal)
4. *Raudra* (Fury)	*Krodha* (Resentment)
5. *Hasya* (Mirth)	*Hasa* (Mirth)
6. *Bhayanaka* (Terror)	*Bhaya* (Fear)
7. *Adbhuta* (wonder)	*Vismaya* (Surprise)
8. *Karuna* (Tenderness)	*Soka* (Sorrow)

THE CENTRAL BASIC RASA

Rasa Siddhanta of the ancient Hindus—the study is very much confined to a few scholars—regards rasa in itself as basically the Santarasa. It says all other eight rasas emerge from *santarasa* and merge in it—when the causes (*bhavas*) appear they emerge out of it and when the former are destroyed the latter disappear in it. It means rasas and bhavas come out from the *santa* and dissolve in it. It can be compared to a vessel full of clear colourless and odourless water. Taste of water is *santarasa*. Palatable taste can be combined with water as the vehicle ; that means unless taste in the shape of water is present you can't perceive other tastes like pungent, sour, sweet etc.

Again these rasas have been personified by various hues but santarasa has been given no colour. Being like a clear clean colourless water, it is capable of taking any colour represented by the other eight rasas.

Santarasa serves as a spring board, as it is in this state that the actor-artist would be able to express the various gamut of emotions depending on the nature of each problem and action. Therefore according to *Rasa Siddhanta*—the siddhanta is that the artist has to be firmly fixed in this central rasa, the Santa, only then the artist, by his consistency in Santa which gives him the basic control, is able tp express himself at his best.

DEFINITION OF SANTA RASA

What is this *santa rasa?* Bharata Muni is said to have defined Santarasa as the sentiment of QUIETNESS. This *Santa* feeling is caused by a permanent emotional disposition of quietitude as the condition of the body-mind-complex in terms of bhava, based on a state of Desirelessness (*sama*) and dispassionateness i.e., impartiality to all. It is a state of deep serene inner tranquillity.

SANTA RASA FOR AN ACTOR-ARTIST

For an actor artist, it can be called a *placid inner passive state of creative repose* ready for adoption. In this state, the actor is able to adopt his own personality to changing situations and characters with perfect dramatic expression. He would *feel* truly and the power of *repose* would immediately express it through his body and voice. His whole inner creative apparatus, in this state, can be tuned to the frequency of any emotion that he wants to express or convey. Perhaps we can say that it is in this state where ever his mind goes the mood follows and where the mood goes there is flavour (*rasa*).

In its broad sense, from the point of view of Yoga, santarasa leads you to restrain all mental modifications (*vṛttis*). The waves of thought in the citta are called vṛttis.

In santarasa, the citta gets back to its natural pure state—a state of pure Awareness—*Tat Swarupa*; a state where his self becomes a mirror which reflects all things, all colours, all movements.

For a spiritual aspirant, this may lead to real psychic experience and inner communion with the Divine Principle. "Sankara asserts that the self is blissful when it abides in its intrinsic nature without any modifications."

Yoga holds that the human mind is either in a state of pain or non-pain. To put it in a state of uninfluenced peace and steadiness is the goal of Yoga. What really happens? The mind-stuff or *citta*, given basic impetus by Ego, personified and identified, begins taking form. Given circumstances, environments and associated with personality, citta takes the form of various modifications, including emotion. That is how a chain reaction known as *samskara-vasana* starts. Yoga says mind has got to be disciplined, controlled and emotions converted, made sublime and purified by the fire of Yoga. It has its own way of handling and purifying *citta* and ultimately restoring it to its natural *pure* state—*Tat Swarupa*.

SANTA RASA EQUATED TO A STATE OF PRATYAHARA

One thing we know definitely that to make the mind steady is the central feature of all the yoga practices. And one of the important aspect of Santarasa that has been observed is that it also brings concentration or one-pointedness. They seem to be the two faces of the same coin.

The various steps of the 8-fold path in Yoga lead the yoga aspirant systematically to steadfastness of the mind to achieve one-pointedness.

(*To be continued*)

YOGA MUDRĀ

WHAT is the important contribution of yoga psychosomatic practices? What are the chief benefits of yoga āsanas, for example? Mainly it is their special effect on the nervous system, their adjustment of limbs of the body to the advantage of a specific area, and the compression and massage of the abdominal region. These practices when they are attitude-bound cause mental affects.

If there is any one practice that represents some of these advantages, it is yoga mudrā—symbol of Yoga. It symbolises the beneficial stretch of the posterior region of the trunk and spine, compression of the lower abdomen, and replacement of displaced organs. Yoga Mudrā is an easy practice. You begin by sitting in Sukhāsana; you hold from behind, the wrist of one hand by another (right by left). You inhale and sit erect pressing the shoulders against each other and maintain an erect neck. Next you bend gently down relaxed, towards your right knee, exhaling. Try only if convenient, to touch the knees with the tip of the nose. Return to upright seated pose, inhaling. Repeat in the same manner on the left side. Perform the practice four times. Remember to relax your shoulders when bending down, and press your shoulders when you rise. Now if you are stiff or have a bulging abdomen you may find some difficulty. You may not be able to touch the knees. Don't worry. Try gently again but do not strain.

STEPS OBSERVATIONS

1. Sit in Sukhāsana.
2. Hold the wrist of right hand by left hand. Inhale.
   *** Check spine and neck which should be erect: check shoulders which should press moderately.**
3. Bend to touch the right knee by tip of the nose. Exale.
   *** Check the back which should be relaxed. Do not strain if you could not touch.**
4. Return to starting pose inhaling.
5. Repeat on left knee.

IMPORTANCE OF CORRECT POSTURE

by VERA RUNDUS*

In all the world of living things, there is nothing quite so remarkable as the human body's structure. It is built to do an enormous variety of things. Think of the ballet dancer, the tightrope walker, the tennis player. Or to come closer to home, think of yourself and the many every day tasks you perform in the course of one day, bending, reaching, lifting, carrying, cleaning, holding a baby.

What makes all these skilled, coördinated movements possible? The body is a structure of bones, put together with more than 200 muscles and a great variety of joints. It is not static like a building, but dynamic, springy.

The spine, the central support of this wonderful structure, is not a single rigid bone, but a flexible column of bones and it is curved like a spring to absorb the shocks of actions. Between these little bones are cushion of spungy cartilage, the disk. The joints of the body are also cushioned with cartilage, and they are securely bound with tough fibres called ligaments.

Do you see that the whole marvellous mechanism is built not to sit, but to move? It even has a little sac of fluid to help movement. Can you see now, what happens to this beautiful action mechanism when it isn't active? It leaves flabby and unused, the powerful abdominal and thigh muscles. It constricts the circulation that is necessary to keep the bones and muscles of the legs and feet healthy, strong and trim.

One of the mighty forces of life to which we are born on this earth is the law of gravity. From the first step that the baby takes, he begins to cope with gravity, and he will cope with it his whole life long. The human body is made of flexible moving parts, it is top-heavy, and further more, it has to balance on two legs.

* Popular culling by Mrs. Vera Rundus, trained yoga teacher

But we are earth children, and our bodies are constructed to deal with earth's gravity. We have a built-in reflex in our muscles, called the stretch reflex, so that every time we move, the muscles that are stretched immediately tighten up to hold us in that position against the pull of gravity.

The human body has a natural corset of muscles all around the torso, powerful muscles that support the organs in their places. And to return the blood to the heart against the gravity, the muscles of the legs and this natural girdle of muscles around the hips and torso literally press the blood upward in the veins each time we stand, walk and move about.

Nothing can do the work of this muscular corset. Your muscles have a life-saving job to do for you. They can do this, and the bones and their connective tissues can respond only if they are well fed and well used.

Poor nutrition and poor posture set up vicious cycle. Either one can be the starting point. Poor nutrition weakens the muscles and tissues so that poor posture results. Poor posture deprives them of the circulation that would bring them the nutrition they vitally need.

The ancient teachers of Yoga realized then as do our modern scientist now, that the proper carriage of the body is essential to health of the body and the mind. Practical training in physiological Yoga rightly begins with the study of prayer and meditative poses, which may be interpreted as the corrective exercises.

The faulty posture, particularly above the waist involving the spinal and abdominal muscles is one of the most common causes of sluggishness and the disturbances of the digestive organs.

To be statistically precise, it is no exaggeration to say that more than fifty per cent of women, in all classes of life are victims to faulty postures and have, as a consequence, developed various complications. This means that the stomach, the intestines, kidneys, even the liver and the pelvic organs are sometimes dragged downward and so remain permanently out of their anatomical position.

The improper carriage also regards the splanchnic circulation of the large blood vessels. The blood of the abdomen tends to stagnate in the liver and this may cause a feeling of mental confusion, headache, coldness of the hands and feet, chronic fatigue or neurasthenia and constipation.

Incorrect posture stretches and overstrains the contracting muscles, prevents proper development of the chest and impairs efficiency of breathing and, thus, even the growth of the individual.

It is therefore very important for good health to have a correct posture ; and whether standing, sitting or walking we should be aware of it. A certain amount of effort and patience is needed to correct bad habits. Soon we will do so quite unconsciously. Good habits are formed as easily as bad ones.

Correct your posture by *standing and walking at your full height*. Hold your head, and chest high, and your chin in. The shoulder blades should not stick out. The abdomen should be held in and the curve of the back should not be exaggerated. Once you become posture-conscious, you will always walk correctly.

INDUSTRIAL SOCIETY

Each new scientific or technological age in industry has presented to masses as well as classes its characteristic headaches. The benefits provided by science and technology are pleasurable ; but the stresses and strains of adjustment are no less painful.

Yoga in Modern Life

CRISIS OF CONFIDENCE

THERE is the story of a saintly person, in a certain town. This person was known for his very pious life. There also lived, in the same town, a notorious thief. The people of the town dreaded him. He had robbed almost all the homes. The thief had so far not robbed the home of the saintly person.

It was not that the thief did not wish to rob the saint, but he never got a suitable opportunity. It so happened once that the saintly person was travelling to a distant place on horseback. On the way, he saw a certain beggar. The beggar was limping and looked tired and weary. The saintly person got down from the horse and requested the beggar to mount the horse to reach his home. But suddenly the person who had posed as a beggar snatched the reins and whip from the owner, sat upright on the horse, and was about to speed away.

The saint realised that it was the notorious thief who had cheated him in the guise of a beggar. He beseeched the thief to wait and accede to a request. The thief paused. "Pray, good friend, do not hesitate to take away my beautiful horse. I have no remorse," the saint, full of feeling, said. "But do me a favour. Do *not* tell the others that you cheated *me* by posing as a beggar. People will then distrust poor beggars. They will not help the deserving."

With the best compliments of

SRI KISHORILAL G. RUIA

95 Amarsey Road, Malad, Bombay-64

GOVERNMENT VIS-A-VIS YOGA

We hear a lot about Government support to the cause of Yoga in this country—the amount of aid running into lakhs. We are told that the Ministry of Health and Ministry of Education have special funds for this purpose. For example, a scheme was formulated to conduct therapeutic research on Yoga and some ten institutes were selected for the purpose. We also learn of two institutes in Bombay selected for research purpose. A scheme was announced by the Government to help in holding a seminar of yogis. Recently the Government promised a grant of Rs. 10,000 to help conduct a National Survey of Yoga Centres.

If one were to pursue these statements, one would be surprised at the gap between what was said and what was done. In fact, none of the above announcements bore fruits. A majority of States do not provide any grants to the yoga centres. To quote an example, a large State in India provides totally only Rs. 200/- per annum to yoga centres. The recipient was a centre that was advertised by the Ministry of Education as one of the best. This annual aid of Rs. 200/- was stopped last year. It is similarly on record that yoga centres in another State received as little as Rs. 30/- per annum as grant-in-aid from the Government. In case of a Survey of Yoga Centres at a cost of about Rs. 11,000, the Government after promising assistance to the tune of Rs. 10,000 went back on their commitment and paid Rs. 5,000 only. The survey work is unpublished.

How is it that while large amounts of money are actually spent on Yoga, not many centres throughout the country benefit? In the year 1952, a memorandum to this effect was presented to the Ministry of Education supported by many yoga centres. It said therein that "specialised institutes far off from the capital, New Delhi, and pursuing the normal practice of correspondence (*i*) are liable to be kept ignorant of and/or are misguided about official procedure, (*ii*) are confused and misdirected by red tapism." Government's answer to such letter and memorandum however has remained very unhelpful. One letter reads "All applicants doing useful work in the field of *Physical Education and Recreation* are considered on merit." At another time, the Ministry sends forms to a yoga centre for drawing grants for sports equipment and library books categorising itself as a "*Akhara, Vyayamashala or a Gymnasium*".

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

● As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 P. in postal stamps.

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● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

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● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5· 10 s.; $ 1·50 payable in advance.

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MAN : A SOCIAL ANIMAL ?

by SHRI YOGENDRA

Were we to accept man, according to many scientific notions, as only a social animal in the context of society representing essentially the *known* man, then, according to Yoga, man remains only half understood at the level of the flesh and its reflexes. With Yoga, what has been recognized is the most logical fact that besides the known aspect of man there is something of man which is not sufficiently known but which seems somehow to mould his entire life. Therefore, the basic axiom in Yoga is that man is not only a social animal—defined as *prakṛti* in Yoga — but is something more—the most logical assumption being that this aspect of him is *unknown*—defined by Yoga as *puruṣa.* No one can be bold enough to state that what modern science insists about man represents the whole man. On the contrary, it should be admitted that what is known to modern science in regard to man is insignificant in comparison to what remains to be known — the *unknown* man.

The latest appraisal of man by psychology borders on the science of cybernetics more as an apology for science than for man *la cybernetique.* The human animal is thus accepted as a self-governing organism with its own free will and its own laws—some known while others quite yet *unknown.* The unknown man thus finds a place in science without being known. Yoga claims the knowledge of this science of biocybernetics and psychocybernetics. It therefore emphasizes that all physical, mental, moral, social, economic, political and other failures might be attributed directly to lack of some potential but subtle impulsating actions of man *la cybernetique*. And so the question in the early Upaniṣads: "Moved by whom was the first prāṇa moved?"

Even at the level of flesh, the animal life which is dictated by compulsions of the SR-bond, man because of his superior intelligence and free will is able to assert himself quite in contrast to what a social animal may do and often defies the pattern of behaviour set for animal life. He can challenge and even break the SR-bond based on so many scientific computations of social behaviour. He cannot be passed on merely as a social animal because more knowledge by science about man is lacking. Science could be dubbed as being dogmatic if it does not accept the fact of its own ignorance and inhibitions.

Because of such special endowments, man has not become extinct in many parts of the world although certain creatures have failed to survive. What is most essential however is the acceptance of the fact which Yoga has emphasized and, it is, that the savage in man is still alive—what has changed in man is not the ancient-man but only our concepts of him.

And so there are men and *men* and the only thing we know about them is that they are men—of course, as distinct from animals. When Yoga refers to this ignorance as *avidyā* which, in spite of scientific progress, is abysmal, it merely advocates sanity in modern life. For it is self-evident that in spite of social culture throughout diverse historical stages, the basic man has not changed thanks to the objective and imperfect appraisal of man ironically as a social animal. Until this attitude is changed in the light of Yoga and the *unknown* man becomes *known*, humanity will continue to suffer the consequences of a social animal in modern age.

नाडीजलोदर[1]धातुगतदोषविनाशनम् ।
गच्छता[2] तिष्ठता[3] कार्य[4]मुज्जायाख्यं[5] तु[6] कुंभकम् ।। ५३ ।।

It (Ujjāyī) destroys disease of nerves, dropsy and disturbance of humours. Ujjāyī kumbhaka could be done even while standing or walking.

Note:—The commentator has an alternative reading *i.e.*, *ujjāpi*. This prāṇāyāma in standing or during walking is to be done without bandhas. The technique of Yogendra rhythm may be referred here for co-ordination of breathing with asanas.

1. जलोदरं is the reading in B1, B2 and B3.
2. B1 and B2 read गच्छता गच्छता.
3. तिष्ठता is the reading of B3.
4. B3 reads त्तिष्ठतात्कार्यं.
5. भुंजायाख्या is the reading of B1 and B2.
6. B3 reads च.

अथ सीत्कारी[1]

सीत्कां[2] कुर्यात्तथा वक्त्रे घ्राणेनैव विजृंभिकाम्[3] ।
एवमभ्यासयोगेन कामदेवो द्वितीयकः ।। ५४ ।।

Through the mouth, expressive sighing sound "*sis*", and, through the nostrils, expiration. In this manner by practice one becomes a second God of Love.

Note: "The tongue is to be between the lips. By nose is meant use of both nostrils. Air should not be expelled from mouth even later. Kumbhaka is to be maintained as before." according to the commentator. The contorting of the tongue is not necessary while the sound is. Also that expiration should be only through the nose and not *vice versa*.

1. B3 reads सीत्कारः.
2. B1 and B2 have ab of the verse as छिक्कां दद्यात्सदा वत्त्रे घ्राणे चैव विजृंभिकाम् । B3 reads सिक्तां.
3. विसर्जयेत् is in B3 and विजृंभकाम् is in B1.

ASAMPRAJÑĀTA SAMĀDHI

by RAM UGRA MISHRA

It is said, "that Samprajñāta Samādhi is of four types." It should not be said that the first three stages of samādhis (viz. those accompanied by *vitarka* etc.) do not contribute to realisation in a direct way because of their slight contact with *avidyā*. All the four stages of samādhi are related to realisation due to its gradual development in the earlier stages culminating in the rise of true knowledge in the last stage.

The *niruddha* stage is also subject to discussion. With the help of higher detachment—to be described later—and on controlling the mental states of the form of realisation, which come at the time of *samprajñāta yoga*, appears the *asamprajñāta yoga*. Inhibition of the changes in mental activity is the residual condition of the *saṁskāras* in the personality complex. Objective negation is merely of the nature of the specific condition of being an abode. Or (the word *nirodha* can so mean) because changes in the mental activity are inhibited in this state. This is the etymology. That state is the result of saṁskāras only. Modification of the personality complex takes place here because of the gradation of the *saṁskāras* which function even at the time of inhibition. This is spoken of in the *sūtra* of Patañjali and the commentary of Vyāsa.

Is the state of *nirodha* (stoppage of mental activity) then one in which all mental activities are stopped, or is it a special type of one-pointedness ? If *nirodha* is considered an objective negation then the *saṁskāras* mentioned further would not arise. If it is a special form of one-pointedness than *nirodha* cannot be differentiated from *samprajñāta samādhi* which is but its means. As it is said in *Brahmavidyopaniṣad* "Just as (in darkness) a person who has spied money may take fire in hand (to locate it clearly), but after that he abandons fire, so (the seeker) having gained final knowledge through discrimination abandons discriminative intelligence." The other quotation from *Chāndogya* referred earlier all point to the fact that *asamprajñāta samādhi* is a state devoid of all mental activity.

Yogavārttika

SANTA RASA AND YOGA

by SHAMBHU NATH THULLAL

The outer (*bahiranga*) Yoga comprises of the first four steps of the 8-fold path—yama, niyama, asana, pranayama. They are to help the yoga aspirant to arrive at this intrinsic inner Yoga and are therefore *sadhanas* of mind-control and conquest. The fifth step, *pratyahara* is the link between the outer and inner Yoga, bridging the two. It seems to be a very important and decisive step which has a far-reaching all-round beneficial effect on both the body and mind.

What is Pratyahara? Pratyahara is the state of abstraction brought about by withdrawing the mind from the sense objects so that you have a perfect control over the external and internal senses which effect the equanimity and peace of mind. It is here that the outgoing mind after freeing itself from all other disturbing elements is ingathered and enters into an absolute, positive *inner quietitude* of mind —*Santa Rasa*. That means Santa Rasa can be equated to a state of pratyahara to a certain extent.

TRUE QUIET IS THE BACKGROUND

One thing emerges very clear that true quiet is the background. Quiet is Repose which makes the actor artist ready for adoption, at the same time increasing his ability to concentrate by his total presence before the camera or on stage making his work highly creative. How to arrive at this state of inner quietitude?

To achieve this the prime condition is to make the mind tension-free and absolutely relaxed.

Inability to relax is due to tension. Tension cripples the actor. It results in woodenness and loss of all rhythm or plasticity of movement through nervous constriction of muscles. It creates wrong gestures, wrong timing, stiffness, expressing quite contrary of what is going on inside the actor and therefore bearing no relation to his emotions. In short, without *relaxation* acting is off truth and concentration is broken. It may be mentioned here that, at anytime, the actor suffers from self-consciousness and is thus overanxious for his effects, he immediately creates tension.

YOGA EDUCATIVE PROCESS

Let us now find how yoga educative process of self-training and discipline makes one's mind tension-free and relaxed ultimately bringing him that quetitude of mind which we call Santa Rasa.

Conditioning of mind where nothing effects, is the first essential. Yoga believes nothing can be achieved with dis-tracted mind, confused feelings, envy, pride, vanity, self-concern, fear, personal idiosyncrasies and physical indisposition.

The first two steps—Yama and Niyama of the 8-fold path in Yoga are necessary to help you to develop certain correct attitudes of mind towards yourself and others for mental health, mental control and balanced life.

There are certain restraints and observances which act as a conditioning process to get the mind to a type of frame devoid of external influences. They help you to achieve healthy-mindedness through sound-living habits.

Coming to the main problem of tension it is clear that it becomes an oppressive barrier in the art of relaxation. This tension can be divided into two categories—Neuro-muscular tension and mental tension. Yoga fundamentally believes that the body can influence the mind and the converse is equally true, so that it tries to harmoniously maintain the bodymind relationship.

NEURO-MUSCULAR RELAXATION

Yogasana supplemented with purificatory process (*kriyas*) in the form of shatkarma and pranayama which form a fundamental and integral part of Hathayoga, tackles all problems of body discipline, control and regulation of Prana. The yoga institutional method of doing various exercises in a well graded course of yogasana with its important contributive salient features encourages rapid co-operation, between the mind and body. These are further co-ordinated with the rhythm of breath, known as Yogendra rhythm which provides hygienic co-ordination between the muscular and the respiratory movement contributive to the maximum vital index. The spinal column which is the main support of the body and the abdomen are given special emphasis in the selection of the asanas by providing proper anterior and posterior stretches to the former and intra-abdominal compression to the latter. The practice of these physical and psychophysical exercises in Yoga makes all the physiological activities well harmonized and under control. The whole process of Hathayoga urges towards suppleness, poise, control of body and mind which brings about neuromuscular relaxation (elimination of muscle-nerve-Tension) leading to complete Physical Silence (Repose)—the mind is made free from any kind of physical anxiety.

MENTAL RELAXATION

Apart from this, to get the complete mental relaxation, our mind needs much more attention. Mind is amidst constant flux of thoughts, feelings and sensations. Most of our trouble in this modern age is mental because of heightened nervous strain. It is amazing as it may seem, that the mind can set off anything from a bone-infection to paralysis ! "Emotions in Chaos" is at the back of quite a lot of physical disorder and suffering which is amply proved by enormously large number of psychosomatic cases that are being admitted in hospitals everywhere

But apart from physical disorders resulting from emotional imbalance, the mind that is agitated, confused, distracted and segmented obviously leads to lack of concentration, resulting in inefficiency in work. The person, as a result, loses self-confidence, develops complexes, fear, and frustration. All this makes him unhappy, In the ultimate analysis, it is the mind which is the root cause of all this trouble and tension. Mind has got to be rid of all tension. It has got to be disciplined, controlled, strengthened, unified and integrated through certain psychosomatic and mental training with the help of simple pranayamas.

It is only after neuromuscular and mental relaxation, when the mind is made tension-free and completely relaxed, that a state of equilibrium and perfect harmony is established between the body and mind. Then alone one is in a position to get composed by slowly withdrawing the mind from the senses —the stage of pratyahara. In this state, as has already been pointed out, it is ingathered and is prepared to enter into an absolute and complete deep inner Quietness—Santarasa—Spiritual Tranquillity.

CONCLUSION

Lifelong sadhana is needed to have consistency in Santa Rasa which gives the actor the basic control in his work whereby he would be able to channelise, handle, control and tackle emotions as and when required by the character he portrays without any adverse effect on his health.

To be firmly fixed in this central fundamental rasa—a person will surely get the knack of handling mind and its moods, life, its problems, with no friction or clash. This not only gives complete mastery over the art of relaxation but—to my mind—it has a deep spiritual content also.

It is my belief that if a regular study of Rasa Siddhanta and Yoga is taken up, a proper synthesis and well interpreted system can be worked out. Santa Rasa takes the spiritual aspirant into an egoless, thoughtless, mindless, worldless and effortless state. This is actually the experience of the few who have gone deep into it by constant practice and mental detachment.

TEACHING OF YOGA AS A CAREER

by JAYADEVA YOGENDRA

ABOUT teaching of Yoga as a career, few may raise doubts. But there are many who will object to the teacher of Yoga receiving monetary compensation for service rendered. Even today, there are persons in our country who will advocate a yogin to live on alms while engaged in propagating Yoga. They would want the yogin to be extra-mundane in his approach and altruistic in all his actions. Unfortunately, such expectations from a yogin in a highly industrialised society as we live in, has led to many hypocrites donning on the yogi's robes and making a good living by glib talks.

As a form of education dealing with the whole Man, the subject of Yoga has been receiving much attention belatedly. While the old concept of a yogin as a physical culturist and a miracle man is gradually giving way to saner educational approach, the need for a yoga teacher, who can impart education in healthy living on different planes, is being increasingly felt. The Government of India, though not fully conversant with the implications of this ancient system, provided three lakhs of rupees for popularising Yoga under the second five-year plan. The Maharashtra State has recognised two institutes of Yoga in the state for grant-in-aid purpose, one to train teachers of Yoga.

Only recently, a four member expert committee was appointed by the Ministry of Health and Ministry of Education, Government of India, to evaluate therapeutic claims of Yoga. The committee that contacted over seventy centres recommended aid to ten yogia centres. In Kerala, a syllabus of yogic physical culture (which may need modification) has been accepted by the Education Department and several schools will provide Yoga as a compulsory subject.

In all, today, there may be over two hundred large and big centres on Yoga some connected with university, colleges, schools and similar educational institutes while others are connected with social organisations, one or two with medical bodies while most are conducted privately on a small scale.

Many state Governments are prepared to provide recurring and non-recurring aid to bona fide centres dealing primarily with physical health. However, with the passage of time, it is likely that centres of yoga learning engaged in other aspects of Yoga like therapeutic, psychological, psychotherapeutic and of total education will also be receiving suitable government aid.

There is thus a good scope for individuals who have attained proficiency in Yoga both in theory and practice to be absorbed in educational, social, medical or yogic centres. According to data available with the Yoga Extension Service made up of the teachers trained at The Yoga Institute, Santacruz, a teacher of this subject can receive from Rs. 75/- to Rs. 100/- p.m. for an hour's work at the above places. At these centres yoga classes are conducted both morning and evening there being no classes in the afternoon. However, it may not be possible in many states for a yoga teacher to get a full time employment in schools to teach Yoga, though there have been exceptions in some cases.

There are many instances of individuals being engaged by businessmen and officers to teach Yoga at their individual homes. In few cases, yoga teachers are also required by certain colleges for research organisations both in India and abroad. But while such a demand for yoga teachers in educational and research bodies exists, their self-respect due to them as a teacher of such a subject when they teach privately at the homes of their patrons is lacking.

It must be remembered that the subject of Yoga is very different from many other subjects taught in schools and colleges. Yoga is primarily a way of life based on certain spiritual values. The transformation of human personality it envisages is not possible when the yoga teacher abandons certain principles of teaching it has laid down. The proper relationship between the teacher and the pupil has to be maintained while the entire educational procedure has to take into account the fact of the Guru being the pivot of attention rather than the pupil.

While so far there was no particular qualification required of a yoga teacher, things have considerably changed in recent times. Educational institutes are now required to have on their staff persons who possess teaching qualifications. A Physical Instructor who was considered qualified in other respects is found unsuitable in imparting yoga education as a form of "*total education*". Many persons are able to differentiate between the aims, objectives, methods and results obtained by physical education as against those obtained by Yoga. While the one has a mundane characteristic, yoga education maintains throughout an extramundane approach.

A B.A. Degree with two papers of Yoga is available at the Saugar University, while a diploma course of a restricted nature is provided by S. M. Y. Samiti, Lonavala. A Special Teachers' Training course of six-month duration is available at The Yoga Institute, Santacruz, and a certificate is awarded to successful candidates. Besides these, there are several unofficial diplomas and certificates conferred by several centres throughout the country.

To a true student of Yoga, teaching of this subject is more than a means of livelihood. It provides him or her further opportunity at studying vital issues surrounding man's inner life. The problem of present-day tensions, the question of controlling the emotions and providing healthy outlets, the new situation in treatment created by discovery of psychosomatic medicine, the failure of older methods of education, and the crying need for the "Adult Education" are some of the many modern problems that a yoga teacher can help to solve. It is like a missionary, it is like a pioneer that the yogin treads the path of education today.

HIGH AND LOW YOGA

by ANAND

IN a way there is nothing that is high or low so far as yoga methodology is concerned. All yoga practices—if they are genuine—work towards the same goal. However, in popular minds, yogis are divided into various groups. The Rāja Yogis, the Mahā Yogis, the Tāntriks, the mystics, the psychics etc. are considered to be yogis of a higher type. While those yogis who deal with physiological processes or with altruistic action etc. are regarded as of a lower type. There is also much class-consciousness amongst some members of the group. The so-called highly advanced yogis look down upon those who talk of physical things or who talk of the society

Amongst the yoga pupils too, there is this feeling of being superior or inferior. Such students fail to establish a receptive attitude in their study. Often we come across yoga students who assume the role of a judge of their own Guru. Students will leave one teacher for another as if the study of Yoga was a shopping activity.

At the base of all this is the growth of wrong notions about Yoga during the past many centuries. The yoga technique remaining a secret between the teacher and the pupil, society was kept in the dark. The educator, the therapist, the social worker was unable to understand the technology of this science. Yoga therefore did not go to the society. There was also no way to evaluate Yoga.

Unfortunately, our modern thinking is based on the belief in supremacy of science and reason. Many yoga enthusiasts have therefore taken upon themselves to prove the claims of Yoga or to establish Yoga as a science in the laboratory. The attempt would have led to some results, but many of the researchers had themselves developed wrong notions about Yoga. Emphasis somehow seems to be put more on the miraculous aspects of Yoga. Burying underground, flying in the air, stopping the heart, parapsychological feats etc.

are the topics that have attracted attention of the scientist. It is felt that research on simpler things like fixing of yoga norms etc. is not urgent.

Scientific research on Yoga has been often dictated by discovery of new measuring instruments. Recently the cardiogram and the electroencephalogram are much in use to detect changes in heart rhythm or brain waves of the yogis. Possibly after some years, the old researches will become meaningless when it is found that the yoga practices could not be measured or evaluated through such instruments.

We notice that without understanding the basic value of Yoga to Man, many—because of preconceived notions—look for the spectacular aspect of Yoga. At the time when hypnotism gained in prominence, Baudouin and Lindquist thought that Yoga was hypnotism and *yama* and *niyama* were prehypnotic suggestions. Physico-mechanical theories on yoga were current later on when lengthy tables and elementary charts of bloodpressure changes, oxygen, and carbondioxicde content in expired air etc. were put forward. Pavlov's physiological researches led many to see in yoga practices conditioning, deconditioning, deinhibition etc. With the advent of electroencephalogram latest theories on the limbic system and the hypothalamus are freely propounded in explaining phenomenal Yoga. Even stray studies on abnormal postural reflexes are used in justification of difficult āsanas.

This type of thinking on the mystic, on the demonstrative and on the spectacular aspects of Yoga has not helped the spread of true Yoga. It should be accepted that yoga methodology is the same so far as genuine haṭhayoga or rājayoga or other yogas. What may be different is the medium through which a new rhythm of consciousness is brought about or a new way of life accepted. The Guru knows best in what manner to proceed with the pupil and how to integrate different aspects on the basis of the new transformation. We are here in the domain of faith. There is nothing high or low here.

IMPRESSIONS OF YOGA CENTRES IN THE NORTH

by H. R. YADAV

FAR away from society where access is difficult, there exist many centres of yoga learning. Only a true seeker will care to undergo the travail the search would entail. But what a treasure awaits such travails ! Those accustomed to fetch their provisions across the block may not feel the real worth of such out of the way hermitages. But to the one who has undergone the rigour of such unchartered journey the reward of a new yoga experience becomes so sweet and indeed so memorable. Is it not true that the ease and speed with which one obtains spiritual experience, reduces one's faith in the source of such knowledge ? One may still remain self-centred and worldly in one's thoughts, if one were to go across the street and come back in a few minutes, but it would be different if one had to go a thousand miles in twenty days with lots of days to walk and much hardship to undergo on the way. Putting up with scorching heat and bitter cold, if one were to reach a quiet and hospitable ashrama, the words of the Master ring so soothing and sweet to the aspirant. The fortitude needed on the way and the faith in what is to be achieved go a long way in raising in esteem the yogic centre that is found.

These far away centres in the North are not for all. The organisers of the centres would also say this. "Make us available easily on street corners and see how the faith of people towards the subject diminishes." This appears to me the secret of most ashramas of this type. One's reaching such places, by itself, helps the pupil to feel the peace within. It helps to forget the trials and turmoils of the outside world. The flower laden trees, the tempting fruits, the rustle of cool breeze carrying the innocent music of birds and the backdrop of mountains, the placid lake or the clear waters of the river all help to create a lasting memory of harmony and tranquillity.

Another important ingredient of many ashramas in the North is the holy atmosphere created by the organisers round and about the centre. Besides the natural setting, there is to be met at these ashramas beautiful temples, and idols of many Gods and Goddesses of Hindu pantheon, appropriate quotations, colourful writings everywhere. The artistic work is of high order. Millions of rupees were spent by one such organiser in creating a phantasy in marble in one yoga centre. Cast your eyes in what direction you choose and you meet with the vision of Sri Krishna or Siva in the very act of speaking. To many, such atmosphere helps in creating faith. The organisers take all pains to keep the area neat and clean, and what with fragrant flowers and burning incense, the very air is charged with new meaning.

The aim and object of most centres visited by me was to instil tranquillity, arouse another worldly attitude, enjoin social work and reformist tendencies, humanism, etc.; some centres undertook to generate spiritual interest in the visitor, others would run down material values, some other organised social education and social work. Some were positively reformist. However, often a mixture of the above is to be found.

In these yoga-cum-spiritual centres, the Guru occupied the central position. There are also schools based entirely on Guru concept. It was through Guru that grace of God became possible. Without him all techniques would fail. It was the sweet will of the Guru that was responsible for salvation. In fact, the Guru—whether living or dead—guides the destiny of the Ashrama and the Ashramites. It is believed that the Guru never dies. It is destined that the spiritual tradition must continue. The Guru is always guiding the fate of the aspirants throughout the ages. The Guru's birthday, his day of enlightenment, his day of founding of the Ashrama, his anniversary day are all observed. Persons come in big numbers. They worship the Guru and enjoy strange delight in such encounter. The devotees maintain constantly the photograph of the Guru, in their work, in their leisure, while entering the house or departing, whether drinking water or partaking of food, they would think of the Guru. They worship the Guru and attend even to his slightest needs throughout the day. This is as much true of the living one as of the departed Guru.

(To be continued)

COMMUNITY LIFE AND YOGA

The Ways and Power of Love by Pitrim Sorokin ; *Statement of Thesis* by Joseph W. Myers

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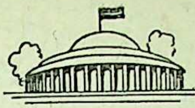
WHAT is the relationship of the yoga student with the society he lives in? Many thinkers seem to feel that the community can help the student in his study. Sorokin writes, "If an individual wants to improve his creative integration generally, and his altruistic integration specifically, he must perform several operations in the mental and behavioural structure of his personality, and he must parallel this by corresponding operations in the totality of his cultural values and in that of the social groups of his affiliation. If we want to change in a certain direction our personality structure for instance, we have to change in the same direction our cultural values and our group affiliations."

We cannot change our group affiliations without changing the structure of the personality. Nor can we change our personality structure and our values without changing our group affiliations. The effect of community life in the West on the personality structure is brought out by Joseph Myers thus : "Because of early communal organisation, the East has much to teach the West in the technique of harmonious social relationship." The customs and practices of the older communities seem to help the individual in his better development. "The delinquency of youth is a growing problem closely allied with the Western code of sexual behaviour".

It is well known that the older Greek centres of social and intellectual life were responsible for much philosophic and social activities. The Academy of Plato which was situated on the bank of a river in a garden, Lyceum of Aristotle who in his favourite walks with followers discussed philosophy, etc. were in fact centres of community life in the old Greece that moulded the life of the participants. It is true even today that an aspiring student of Yoga needs congenial habitat for progress of his studies.



GOVERNMENT VIS-A-VIS YOGA

A MEMORANDUM to the Government of India about *Yoga vis-a-vis Government* was signed by hundreds of lovers of Yoga, some five years back. The signatories included Swami Sivananda, Swami Madhusudanacharya, Sri Dev Raj Vohra, Raj Yogi Thapan, President of Bharat Sadhu Samaj, Prof. N. K. Dasgupta of Vishwabharati, etc. The memorandum pointed to the mistake in bracketing Yoga with physical culture. It spoke of misguidance in official procedure about recognition of Yoga and of channelling of funds to physical education activities under the guise of Yoga. Members of the Parliament joined in raising the issue in the Parliament. Newspapers commented editorially.

The Government of India was moved to appoint a medical committee at this stage. The Ministry of Education, however, reiterated a decision—that holds good even today—of not offering a special recognition to Yoga. The Ministry of Education in reply to the above memorandum speaks of the importance of Yoga to the Government in the following words, "Yogic exercises have also been included in the Model Syllabi of Physical education for Boys and Girls, which has been recommended by the Central Advisory Board of Physical Education and Recreation. Besides Yoga is included in the list of subjects offered for specialisation at Lakshmibai College of Physical Education (Gwalior), which has been sent up by the Government of India and offers training facilities for three-year degree course in Physical Education at the undergraduate level."

The Government also decided to appoint a Medical Committee and announced that it would stop assistance to yogic centres till the report of the medical committee was out. However, even before the Medical Committee started its work, the Government in disregard of its own statement, started aiding a new yogic centre in a large way. The trend to flout the yogis and the experts continued when the Medical Committee made its recommendation. Ten yogic centres were recommended to be assisted, but the Government would not carry out the recommendations.

YOGA IN MODERN LIFE

THIS symposium on many aspects of Yoga edited by Shri Yogendraji has international scholars among the contributors. Dr. Adolf Janacek of Praha elaborates the panplectal theory of Patanjali as an original contribution. Dr. Wm. Kroger of U.S.A. deals with the basis of yoga methodology in treating psychosomatic diseases. The sociological interpretation of Yoga lifts Yoga from the individual and carries it to the society. A very comprehensive list of Yoga Centres in India and abroad together with a bibliography of ancient and modern literature on Yoga serves as a reference.

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YOGA IN MODERN LIFE

THIS second Yoga Institute symposium covers a very wide range of what has come to be known as Yoga. Among the contributors are international scholars and scientists who have touched different aspects of Yoga.

It begins with Yoga of the past—the Vedic, Brāhmanic and Upaniṣadic periods—outlining its development in such forms as ritual, prayer, worship and meditation. It also deals with Yoga of the saints in a neo-yoga pattern of intermixed ideation of *bhakti-cum-vedānta*. The genuine classical Yoga based on Patañjali's *Yoga Sūtras* appears in a recasted outline. Dr. Adolf Janacek of Praha offers the panplactel theory of Patañjali as an original contribution.

Yoga in modern civilization highlights the industrial society in relation to Yoga, the cultural crisis of our age with the fast tempo of sensate orientation and its devastating consequences to mankind and the gradual metamorphosis of Indian culture—especially, Yoga—due to such causes as economics, politics, and the dehumanizing process inherent in modern perspectives and education.

The reappraisal of Yoga in the light of modern thinking, of progress of science, and for needs of man touches such subjects as emotional education, newer trends in psychosomatic medicine and hypnosis as related to Yoga by Dr. Wm. Kroger of U.S.A. The survey of yoga literature both old and new—much of which is unknown—and its evaluation as in the past and at present with a comprehensive list of modern Yoga Centres in India and abroad serve as reference to all interested in this subject.

Finally, the sociological interpretation stripped of all mystic and miraculous jargon—presented as a scientific and rational approach to human problems and needs—lifts Yoga from the individual and carries it to the society.

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LET US UNDERSTAND MAN

by SHRI YOGENDRA

FROM the ancient times, much serious and unending efforts have been in progress to understand MAN at his amphibious existence—the spiritual and the material. Those who recognized only the spiritual aspect of man have been searching for "I"—like "Who am I?", "Know Thyself" etc.—while others who accepted the material carried their search into the evolutionistic organism what is known as man. Interestingly enough, while the sole object of both has been the same — to understand man — it has so happened that each seems to have succeeded only in confusing the *real issue* by, what may be termed, uncompromising dogmatism. Because of such confrontation, the total man has remained ununderstood, in spite of considerable progress in both directions.

When, however, the contrarieties persist in their antithetic activities, the net effect cannot but contribute to nullify or eventually destroy each other. No better instance can be found than what is happening in our total understanding of man. Religion and philosophies which insist on the existence of man through divine agency have failed to understand the man adequately at his existential level. Consequently, the over-emphasis on his extramundane character naturally led to the neglect of his mundane needs and problems as of no consequence. Science, on the other hand, as systematic and formulated knowledge leaned so heavily on his mundane issues that it failed to keep any margin for what it did not know — especially the extramundane problems which might affect the man. These uncompromising ideologies and technologies of each multiplied to such a great measure that there remained no dialogue between the two as the eventual non-confirmism and even antagonism trespassed their thresholds.

The understanding of man dangling between this pair of opposites — the one abiding by the extramundane acceptance and the other seized of mundane realism — has so confused the average mind that it has become more or less impossible to carve out a golden imperative mean that can determine his basic way of life. This uncertainty has prevailed throughout the history of man and his problems still remain the same due to his incapacity to chalk out a way of life that can harmonize the two major conflicting ideologies. No wonder therefore that he is hypocritical and schizophrenic, and he lives just because he is born.

Yoga — as a science of man — has tried to resolve this difficulty in the holistic understanding of man through the recognition of the ideologies of both and further by demarcating their legitimate spheres. So while Yoga accepts the extramundane character of man, it does not decry or neglect his mundane existence but deals with it simultaneously. In Yoga, the two aspects of man remain interrelated and are, through a proper technology, made to complement each other. The overall perspective of Yoga in regard to man therefore has succeeded in presenting a way of life which is able to solve both the mundane and extramundane problems of man by providing basic absolute norms which are interrelated and in conformity with each other. Thus, the yogin by his personal example shows the way how one can live at both the levels — the divine and the ethnic — in perfect harmony to the benefit of the society where there can be freedom, happiness and peace not only for himself but for all others. Let us therefore understand man as he should be and accept the formula that has integrated these two most oppositional pulls which give him neither freedom, happiness nor peace.

योगिनीचक्रसामान्यः[1] सृष्टिसंहारकारकः ॥
न क्षुधा न तृषा निद्रा नैवालस्यं[2] प्रजायते ॥५५॥

(By the practice of *sītkārī* one becomes) adorable in the community of yogis, and destroyer of cycle of creations. To him does not arise hunger, nor thirst nor laziness.

NOTE : While removal of *tamas* quality leads to health of mind, humoral and hormonal harmony leads to physical well-being. Inertia involves stagnation, and no living organism can afford it without harm to itself. Sītkārī, as a process of activiation, might lead to certain benefits. The specific claims contributed to its practice have to be verified if not through instrumentation at least by experimentation before such are decried. The usual hyperbolism need not make prāṇāyāma suspect, should by *personal experience* be it found that some such claims give promise of deeper relevancy. With Yoga, nothing should be taken for granted *literally*, but if personal and sincere trial can provide basic faith in its spirit, its acceptance should become expansive

1. B_1 and B_2 read आसामासाद्यं etc., while B_3 reads योगनिचक्रसेव्यस्तु. P_1 reads ab as one word योगिनीचक्रसामान्यसृष्टिसंहारकारकः ।
2. B_3 reads तंद्रालस्यं न जायते.

भवेत्सत्त्वं[1] च देहस्य सर्वोपद्रववर्जितः ॥
अनेन विधिना सत्यं[2] योगींद्रो[3] भूमिमंडले[4] ॥५६॥

By this procedure, body gains strength and it becomes free of all disease. It is true that (by this, the yogi) becomes the lord of the yogis in the world.

NOTE : The statement about the yogis gaining the above is made after due consideration says the commentator. It should also be considered in the light of the effects of preceding practices having cummulative effect as described. To isolate each practice for its specific claims is like assessing the hand without the body. In Yoga, the interrelatedness of each practice to the other is singular and imperative.

1. भवेत्स्वछंददेहस्तु is the reading of B_1, B_2 and B_3.
2. B_1 and B_2 read नित्यं and B_3 यस्तु
3. योगींद्रे is the reading of B_1
4. भुविमंडले is B_1 and B_2 reading.

EMOTION AND YOGA

by JAYADEVA YOGENDRA

Emotion today is found to be intimately related with many a problems we face in politics, sociology, education, medicine etc. The growing importance of psychosomatics in medicine is one such indication of the paramount position emotion holds in therapeutics today.

It is likely that cognition, feeling and volition were accepted as distinct mental modes from early times. Thus the *Aitareya Upaniṣad* mentions sensation, perception, ideation conception, feeling, desire etc. as different names of prajñāna and the *Maitrāyaṇī* regards cognition, desire etc. as the mind itself. Mrs. Rhys Davids believes however, that the psychology of will and desire developed later to that of cognition.

In a way, the Sāṁkhya and Yoga view about emotion, centres round the theory of *guṇas*. Along with Aristotle, Leibnitz, Hegel and others it would see no difference between the mental and the physical, between thought and feeling. Thus, according to Dasgupta, feelings are things in themselves and guṇas are primary feeling substances and that consciousness and matter start from the same primal stadium of cosmic consciousness (*Mahat*). That feelings and their clearer expression in emotions are things in themselves, is also a view shared by modern scientists. In his *Modes of Thought*, A. N. Whitehead has suggested that "The key position from which such a construction of synthetic metaphysical cosmology should start is that energetic activity constituted in physics is the emotional intensity in life. Ultimately emotion in this view is the very ground reality or the first principle."

In his article 'Can emotion be regarded as Energy', M. Prince argues in favour of this proposition. He says that emotions may emerge as consciousness out of energy in either of two ways (*i*) kinetic afferent neural energy being immaterial becomes transferred into its like, immaterial psychic energy

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An adaptation from Emotion, Art and Yoga in the *Velankar commemoration Volume 1965.*

which in the chain event becomes transformed as immaterial efferent energy, (*ii*) as discharging complexes of units of energy associated with electrons of the highly complex atomic structures of nervous system. Now this point is closely related to "the strange ability which enables the poets, the writers, the musicians and the artists to gain insight into the true nature of things. If energy were the underlying substance of the universe i.e., the truth, and if the emotions were the way in which it manifested itself in the mind, then the creative artist through his emotions would apprehend the truth from within."

That *spanda* is the movement, inner rhythm of the aesthetic experience and that aesthetic experience is itself an inner perception (*manaḥkāra*) is a point developed by Abhinavagupta. According to the *Śaiva* school of Kashmir, consciousness is vibration, the ceaseless force from which springs everything. This force manifests itself in the instinctive motions of consciousness (fear, joy etc.).

It is suggested that Caraka advocated a distinctly physiological theory of pleasure and pain. Pleasure is organic equilibrium ; pain is organic disequilibrium. The isomorphic theory of emotion is met by us in such statements as "bodily disease is produced by mental disease and that mental disease is produced by bodily." "That dejection is the main cause of the aggravation of a disease ; that joy is the chief cause of its decrease" . . . "A mental disease is due to the non-attainment of a desired object ; it is due to the non-fulfilment of strong desires." Now whether we could equate some of the latest psychological theories about emotion born of experimental researches, with very interesting statements met with in works on practical Yoga is a difficult proposition, needing more research than the present work can claim. In the Cannon Board theory, we have the importance of thalamus and the cortex in discharge of impulses. It is also believed that the Diencephalon which is the oldest part of the brain is the seat of the principal emotions. Works of practical Yoga such as the yoga *upaniṣads* give in a great detail the governing centres of different emotions in the body. The *tantras* in fact go into more details.

The *vedanās* are the objective signs of guṇas and the object of senses, the senses, the mind and the entire body are guṇas. The use of the word bhāva is very interesting especially in the sense of emotion and stratified states of mind. Guṇas are often termed bhāvas and the vedanās are supposed to be intimately associated with them. It is also said that memory process works through bhāvas and as Vyāsa has said recollection of all mental modes is possible because of their association to pleasure, pain, delusion feelings. In another way in the *Mokṣa parvan*, bhāva as stratified existence of karma-impression resides as a separate category in the person. It is also supposed that karman or impressions dwell in ahaṁkāra which when moved by internal desires of intense sort (*bhāvita*) the creation takes place.

The bhāvas themselves constitute *svabhāva* which represents in the older philosophical literature conglomeration of karma, instincts etc. In the Sāṁkhya Kārikā too we meet with these uses of *bhāva* in the sense of past impressions which colour the subtle body. *Bhavaṅga in Buddhism is a subconscious continuity of organic life.*

Now the Jungian psychology as well as the Sāṁkhya Yoga philosophy agree to the presence of "Archtypes" or *saṁskāras* in the human psyche. "Whereas Jungian 'archetypes' are the result of inheritance of the racial unconscious, the *saṁskāras* also contain elements of actions of the past lives." Archetypes are the self-portraits of the instincts in the psyche as psychological processes transformed into pictures as primal patterns of human behaviour. According to Dosajh, while the archetypes are due to the actions of our forefathers, *saṁskāras* are not only the result of karmas of our forefathers but also result of our own karmas during the past lives and the present one.

After Wundt, the noted European psychologist, emotions are linked with memory. Images as integral part of instincts are regarded as energy transformers. In another way "emotion arise from representation and representation arise from emotion." How representation could help in enjoyment of *rasa* or aesthetic sentiment has been mentioned by Abhinavagupta. He explains in his *Abhinavabhārati* how persons who are *sahṛdayas* can enjoy the various emotions by sense perception. In fact, as Viśwanātha has said no aesthetic enjoyment is possible without innate capacity for aesthetic enjoyment ; this is related to innate disposition, and representation.

Having studied various views in the East and the West about modes of consciousness, the ideal goal of psychology, nature of feeling and emotion e.g., as thing, as bionergy, as physiological process, etc., we may try to understand the signification of emotion and the use it is put to. As Hillman puts it, emotion is the disorder which means creation. According to this view the preferred pleasant state of balance is not creative. "When our psychological field were more calm, our theory of emotion would have to be entirely different", says Koffka. Emotions are then understood as related to the purpose of life through revealing the good. It signifies value. Now this view of emotion is not unknown in Indian philosophy, mysticism and aesthetics. Both pleasure (*prīti*, *ānanda*) and knowledge (*vyutpattim*) are fruits of aesthetic experience. The latter by way of 'enriching one's aesthetic sensibility'. In fact, Patañjali, following probably the Brahmavihāra of the Buddhists and the different bhāvanā practices of Jainas, recommends in Saṁprajñāta samādhi meditation on *ānanda* itself. Repeated practice of experiencing nobler emotions brings about excess of *sattva*, and makes it stable and immobile. In another way, Western, psychologist, quoted by Hillman would believe in tapping the source of all emotions by living one emotion fully. As Paniero Gnoli says, "Any form of pleasure is an epiphany, even if distant and colourless of the divine beatitude, which is very essence of consciousness. Aesthetic experience being characterised by disinterestedness and impersonal pleasure is a modality *sui generis* of the unbounded beatitude that appears to the yogin in his ecstasy." One of the cardinal principles of the Śākta Tantra is to secure by its sādhanā both liberation (*mukti*) and enjoyment (*bhukti*). But it seems that this latter aspect is constituted by the collective *saṁskāra* or *vāsanā*. They are produced by desire for worldly enjoyment, and themselves produce such desire. "The world exists", says

Woodroff, "because they in their totality will to exist. Each individual exists because his will desires worldly life. This seed is therefore the collective or cosmic will towards manifested life—that is the life of form and enjoyment." Thus while it is accepted that 'only through emotions can emotions be cured,' and the Tāntrik saying that "as a man who falls on the ground raises himself by means of the same ground so to break worldly bonds the first and the easiest method is to use those bonds as the means of their undoing", yet it seems that in some quarters emotional approach to problems is considered inferior to the intellectual. For example, the stoics blunt and coarsen their emotional life to achieve a kind of negative impossibility.

Advaitists would also regard devotion as inferior method in comparison to knowledge. The *Pūrva Mīmāṁsā* also takes up a rationalist position and admits only *Upāya-jñāna* in opposition to *pratibhā* as a means of valid knowledge. It denies mystic experience. In Patañjali's system too, *pratibhā* which is regarded in aesthetics as "unconventional expression of passion freed from all distinctions in time and space and therefore from individual relationships and practical interest, in short, the creative intuition is regarded as penultimate knowledge" which precedes final release, like the influence of dawn which announces sunrise. It is in fact equated with siddhis which are an obstacle. According to Guru Dutt, *pratibhā* is a bridge between the highest *siddhi* and the lower *siddhis* which latter become obstacles.

Now here the belief in neutral tone of feeling is very interesting. The Sāṁkhya Yogas do not believe in a neutral tone ; for them pleasure, pain and delusion are the three feelings born of guṇas. The Nyāya-Vaiśeṣika also do not recognise feeling of indifference (*upekṣā*). "Neutrality is an essential attribute of the pure self." In Indian aesthetics the sentiment of quietness (*śānta*) is based on the permanent emotional disposition of desirelessness. Even it is believed that the quiet sentiment is the *prakṛti* of other sentiments. As Sinha sums up, "the other sentiments are related to wealth (*artha*), happiness (*kāma*), and virtue (*dharma*), the ends of life. But the quiet sentiment is related to liberation."

DISCRIMINATIVE KNOWLEDGE

by RAM UGRA MISHRA

Now what is the purpose of *samprajñāta* and *asamprajñāta* yoga of the nature of stoppage of mental activity? In this system, as the sūtra "On the destruction of impurity by the sustained practice of the accessories of Yoga, the light of wisdom reaches upto discriminative knowledge" points out, the accessories are themselves the cause of knowledge. Birth of discriminative knowledge arises as per philosophical literature at the time of *samprajñāta samādhi*. But here the causativeness is not attributed to *asamprajñāta samādhi*. Cause and effect cannot arise simultaneously. It may be conceded that *samprajñāta yoga* may be the cause of discriminative knowledge by removing the obstruction of the nature of distraction of the personality complex to other subjects as per the forthcoming sūtra "Becoming like a transparent crystal on the modifications disappearing, (the mind acquires) the power of thought transformation (*samāpatti*), the power of appearing in the shape of whatever object is presented to it, be it the knower, the knowledge, or the act of knowing." But this cannot be said of *asamprajñāta yoga* as it is the product of knowledge itself. Once discriminative knowledge arises there is no other accessory needed for gaining final release. As it is said in the scriptures (like *Chāndogya Upaniṣad* VI-14-121). "For him the delay is only so long as he is not liberated; and then he will reach perfection" etc. Not depending on any other knowledge for final release, the material world does not arise for want of a cause when the factors like ignorance, desire *karma* etc. are removed. To this argument it is said: Even after the rise of discriminative knowledge, taking up a human birth becomes necessary due to past *karmas*; at that stage warding away of pain caused by external and internal impulses is also the result of the two types of *yogas* (*samprajñāta* and *asamprajñāta*). Therefore the author of the Bhāṣya says, "All these changing activities of the mind are of the nature of pleasure, pain and stupor and therefore all these changing activities of the mind must be stopped. Just as discriminative knowledge destroys *karmas* so the *samādhis*." Once *samādhi* is perfected, the yogi whose *karma* accumulation is detroyed by the fire of Yoga gains release in that very life time.

Yogavārttika

IMPRESSIONS OF YOGA CENTRES IN THE NORTH

by H. R. YADAV

THERE are some centres in the North that are exclusively orientated on the concept of God as the highest teacher and as the final resort to all human endeavours. Besides display of such inspiring mythological stories as of Prahlad or Draupadi etc., through pictures we meet here, with paintings of certain gods associated with yogic traditions, on the walls, in statues, and idols in open spaces etc. Next to this procedure of engendering god-consciousness, the students at such ashramas constantly perceive god in all sort of work and throughout the day. Even when occupied with normal activities like bathing or partaking of food, the thoughts are all directed to God. So much so, that even at the approach of a casual visitor the inmates mobilise all their attention to serving the new comer. The stranger will be accepted as God Himself visiting *incognito* the ashrama. No pains will be spared to look after all comforts of the guest. One has to see this to believe the sincerity that goes with what may appear an excessively sentimental hospitality.

The procedure of *namasmarana* or remembering the name of God is taken up at other centres. Words and phrases glorifying God are chanted incessantly. One has to count beads, or repeat so many times given phrases, read or write down the name of God for a given number of times. Sometimes it is repetition of mantras like *Gayatri*. Residents spend their time even when engaged in normal activities remembering the name of god. Large gatherings are held lasting many days in this connection, where mass chanting takes place. Often in smaller groups, narration of stories connected with gods takes place; use of musical instruments and gestures is also there. The participants are composed mostly of old men and women, while there are specialised persons who conduct such activities from place to place.

It must be remembered here that the above activities are considered by the enthusiasts as a type of Yoga—*bhaktiyoga* or *japayoga* or *namasmaranayoga*. Moreover, so far as the latter, the activity is preferred to be done alone. The student's mind is constantly brought back to the name of God by different devices. It is said that one who remembers God's name automatically during natural reflex actions like yawning etc. is more advanced. Students are recommended to name persons and things with which they come in daily contact after the name of God. Parents would name their children in such a way that even while uttering the name of the child many times during the day, they are actually remembering God. This is one of the many ways of subconscious training. It is similarly recommended to such groups to live away from their homes at sacred places associated with the exploits of the favourite gods by following a code of austerity. It is only when the act of uttering the name of God becomes second nature that the student is said to have progressed. Though it is readily admitted that by such formal procedures the mind cannot be stilled for long, the exponents of this school feel that these ritualistic procedures have their own affects in mind training.

We may, spend a little time in understanding a humanitarian school of Yoga. This school wants its students to be engaged every moment of their life in social work. Alleviating the suffering of humanity happens to be more important than any special attempt at self-culture. In fact, this school would run down the practice of individual or group meditation—it is, according to these humanists, a sheer waste of time which could be well utilised in doing some good to the needy.

Paradoxically, the humanists talk of understanding the highest truth, and gaining discriminative knowledge (*viveka*) through silent introspection even while engaged in useful work. They put more emphasis on character-building qualities. This group could be called *karmayogis* though they do not use this term to distinguish themselves. Many institutes however are run by the advocates of this school in Uttar Pradesh.

(*To be continued*)

REVIEWS

Yoga of the Essene by William Flag ; *The Notes on Christian Yoga* by R.P.J.M. Dechanet

"SOME two or more centuries B.C. a fanatical order of ascetic Jews established themselves near the western borders of the Dead Sea. They were communists, celibates, diligent in work and devotion, cultivated quietude of body and mind and an humble deportment, wearing their garments to rags though practicing frequent ablutions, dressed in white and wore long hair, recruited their numbers by adopting young children and also admitting adults tired of the world, by wandering much from city, but never begging. A few of the more intelligent among them by retreat and contemplation became adepts and ruled the others with great rigour giving forth to them teachings of an exoteric kind while reserving to themselves an esoteric freedom of thought and inspiration. These devoted themselves largely to science and philosophy and many of them became healers as well as prophets. Whatever the magical attainments of the Essenes were, they gave proof, when subjected to martyrdom, of having acquired the philosophical equanimity in its highest degree—their insensibility to or disregard of pain being such that they could smile while undergoing the most terrible torture, chat pleasantly with their executioners and die joyfully. The Therapeuts of Egypt were very much like the Essene and the two sects are often confounded with one another."

We come across religious groups devoted to a community life resembling that of the yogis even to this day. Outside India, we are told of some experiments in this direction by Pitrim Sorokin. In Europe, in one such centre planned by Father Vernay, yoga studies are planned in rustic atmosphere. The inmates generally take part in all material and spiritual activities under the Guru. The day begins with meditation followed by yoga practices of psychophysical type. This is harmonised with study and prayer. Physical labour such as construction of new hermitages is also carried out. Collecting of wood, gardening etc. is encouraged. Suitable diet which is usually vegetarian is cooked. The inmates spend their day like the old yogis in proximity of Nature following a rigorous code of personal behaviour.

THE YOGA INSTITUTE NEWS

THE teachers trained at The Yoga Institute have been doing much work for the spread of Yoga. Shri M.B. Shah has started a Humanist Centre where, besides yoga education, many social activities are also organised. Shri M. E. Menashy is invited to Tripura State by the Government to conduct a three-week yoga camp for a dozen teachers selected from the education department. Shri U. A. Bangalore organised a yoga programme at the Arya Samaj when Shri M. B. Shah, Shri H. R. Yadav and Shri Y. K. Kamath participated and where Miss Christa Rathjens from U.S.A. conducted a three-week free yoga class for ladies. Shri D. D. Shiralkar organised a yoga programme inviting the Mayor of Bombay to witness the teaching work. Shri Yadav and Shri Vashi put up a poster exhibition at the B. L. Ruia Hindi High School. Mrs. L. S. Dandekar continues teaching at Sarvodaya School. At least half a dozen of the trained teachers and those under training have already left or are shortly proceeding to far away countries like France, Belgium, England, America etc.

Among the foreign centres, Shri Vijayadev and Mrs. Jill V. Yogendra are conducting their Yoga Education Centre in Melbourne. A social was held in December when 270 persons participated in a programme of poster exhibition, handicraft show and lecture by Mr. David Scott. Shri Vijayadev spoke in the Moomba Convention when the Prime Minister of Australia inaugurated the programme of The Young Australian Foundation. A monthly Bulletin is being brought out by the centre. We are informed that a 15 mnt. 35 mm documentary film YOGA FOR THE INDIVIDUAL produced by John B. Murray featuring Vijayadev and Jill Yogendra has been accepted at several International film festivals.

Mrs. Vera Rundus completed eighteen months of her Elwood Yoga Centre, teaching on an average 450 students every month by holding ten classes per day, five days a week. Prof. Jean P. Bastiou organised, besides classes at his Academy, a Yoga Education Centre in the Navy Club of the Brazilean Navy and continued also his classes at the Military Club of Brazil. He appears regularly on Continental T. V. and

Globo T. V. programme, besides *Boloto Junior* T.V. programme. Prof. Bastiou lectures at Club Austro Brazileer, Mac Master Women Club, Metropolitan Club. etc. He gave a very interesting lecture with visual aids at the Medical and Surgical Faculty of Rio de Janeiro.

Mr. Per Winther prepared an interesting report on yoga teaching in Japan containing such topics as Interest in Yoga, Various Organisations on Yoga, Types of Students, Places of Teaching, Problems concerning Japanese yoga students, visual aids, etc. Mr. Winther conducted over 107 practical classes with an average attendance of eight students with the help of Japan Yoga Kyo Kai, International, Clarke, U.S. Kantomura etc. He gave talks and screened films on Yoga at seven places including Franco-Japonais Institute, Turkish Embassy, Norwegian Seamen's Mission etc. At each such gathering on an average 190 persons were present. He inspired writings on Yoga in *Hokkaido Shimbun*, *Shinsei Kai*, *Japan Times* etc. while he himself wrote on Yoga in *Japan Educational Encyclopedia*, in *Yokohama*, in *Sanatana Dharma* (Puerto Rico) etc. Winther's work is listed in *Japan Times Directory* and *Japan Directory*. He has prepared several stensilized diagrams and list of yoga practices.

At The Yoga Institute, during the last two months, totally nine persons including three foreigners joined for the teacher training course. On an average, over thirty adults were daily attending classes with additional facility of clinical and pathological checking. Fourteen lectures were delivered by the Founder, the secretary Smt. Sita Devi presided over a cultural programme of the neighbourhood area, an association of the plot owners was revived for the benefit of the proper development of the area, a Republic Day programme was organised by Mr. Bangalore and Mr. Blaxland, while a children's excursion was conducted by both together with Miss Christa Rathjens, a reception was arranged by the yoga teacher Shri Krishna Swamy Iyer on his marriage with Madhurambal alias Shyamala on the grounds of the Institute, a trip to discuss community life was arranged to Chena Creek, the children welfare wing activity with a membership of over fifty boys and girls was taken over by Miss Mandakini Shah, while the Welfare Wing continued useful work in the area including bringing together of different organisations in the North East of Santacruz.

The Institute is in possession of biochemical research data in favour of yoga practices ; it prepared list of old and new literature on Yoga including scientific literature, its staff member was appointed external examiner of an Indian University, its work was referred to in Polish journal *Problemy*, Bulgarian work *Yoga*, *Nagpur Times*, etc. Yogic practitioners and organisers like Mrs. Indra Devi, Swami Manuvirya of Yoga Saḍhana Ashrama, Gujarat, R. B. Sharma of Kaivalyadam, Lonavla, P. T. Kriplani of Sheva Ashrama, Razdan of Nav Chetan School, Swami Bhaumananda Puri of Vishwa Seva Sangha, Swami Nitya Chaitanya Yati of Delhi and others discussed matters of coördination of yoga activities. Government of India guest Prof. G. Valin, the noted philosopher of Nancy, visited the Institute with his wife as also Dr. Odolem Smekal and Mrs. Smekal of Czechokoslovakia who were accompanied by Shri Desai, Protocol Officer of Maharashtra Government. Dr. Tiri Lustinec of UNESCO, A.V. Gllanin, Chief Engineer of Soviet Medico Engineering Division were other guests. The Soviet Ballet group led by Mme. Tikhomirnova paid a visit to the Institute and a suitable programme was arranged for the visitors. Among other visitors were N. Glassman of Israel, John Cumberland of Scotland, B. Bruce of Australia, Prof. G. Hauber of Belgium, Henry Koude of Uganda, Conard Rooks of France and others. Mr. Arthur Osborne from the Raman Ashram together with Mrs. Osborne and Mr. P. V. Somasundaram took part in a Sunday lecture and Mr. Osborne gave a short talk.

21-DAY INTRODUCTION COURSE

A short course of theory and practice of yoga during the vacation beginning 1st May is being organised at The Yoga Institute. Please apply Secretary.

STORY FROM MAHABHARATA

DHARMA for a spiritual aspirant is different in meaning from *dharma* for a layman. The confusion that arose in the meaning of this word led to arguments between Medhavin and his father. The son, having decided his goal, emphasises the need for haste in the effort for self-realisation. He warns the complacent and the procrastinating. "Death, decreptitude, disease and various causes of misery are eating at the vitals of man," he would say.

He observed his father given to rituals. The father, as per Brahmanic rites, sacrificed animals at large sacrificial gatherings for gaining merits. His father wanted the son to carry on such religious acts also, considered as an obligatory duty in those times. The son revolted at the cruelty of animal sacrifice. He felt that the merit gained by this was short-lived. He once chastised his father for such foolish activities. The bewildered father argued that self-culture and asceticism come much later in life. One should earlier in life perform meritorious religious and sacrificial acts. These are enjoined as duty in the scriptures.

Medhavin said, "How can you gain merit and real happiness when you know that your age is curtailed with the passing of each day? Death snatches you away while your mind is elsewhere. Good should be done this very day, when young." He believes that real happiness is not to be gained by ritual acts but by real understanding. "There is no sight equal to knowledge, no penance equal to Truth, no misery equal to attachment, no joy equal to renunciation," he would say. Speaking about himself, Medhavin said that he laughed at Death. He was self-reliant and equanimous. He merely wanted his father to seek real spiritual enlightenment that was available within oneself and not in outside religious acts.

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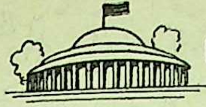

GOVERNMENT VIS-A-VIS YOGA

THERE was general enthusiasm towards Yoga about the year 1960. Yoga was much in the news what with claims of curing incurable diseases, burying underground and flying in the air. Demands for large government funds for research on Yoga and for training Instructors etc., were being made. Monies were provided by the Education Departments on the basis of certain vague criteria to a few centres. It is said that the years 1950-1960 saw the rise of the largest number of yoga centres during the last fifty years. Many took to teaching Yoga through such centres.

The Government of India was moved to appoint a expert Medical Committee consisting of medical practitioners, who were not yogis themselves, to investigate the therapeutic claims of Yoga. The committee however also took upon itself to go into training aspect in Yoga. Another committee to search for spiritual type of centres in India was also appointed besides smaller committees under physical culture.

It is said that when the Government does not want to do anything about a particular demand it prefers to appoint a Committee. This is very true of Government's attitude towards Yoga after 1960. The Medical Expert Committee selected ten centres of Yoga that were found to be suitable for therapeutic research. The Government of India however did not put into effect any of the recommendations. The committee of higher learning recommended to the Education Department about various traditional centres of learning including yoga centres. It is now proved that no yoga centres are to receive help from such recommendations.

Lack of sympathetic consideration of yoga activities by the Government caused sharp decline in the progress of Yoga in subsequent years. Buildings constructed for yoga hospitals were not put to full use, no research became possible on the therapeutic claims at different centres, no training institute of Yoga was opened to standardise yoga education. Efforts in submitting a memorandum on Yoga vis-a-vis the Government, efforts to survey yoga centres in the country, efforts by parliamentarians and the press to rouse the government to appreciate the importance of yoga education as an unique contribution of India to the rest of the world, failed to bring any appreciable results.

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

● As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 P. in postal stamps.

HOSPITAL

● The Institute maintains a, highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published those at present available are : *Yoga Āsanas Simplified, Yoga Hygiene Simplified, Hatha Yoga Simplified, Yoga for Women Simplified*, and *Yoga* in Modern Life. Subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 in advance.

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SANTA CRUZ, INDIA

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YOGA IN MODERN LIFE

This second Yoga Institute symposium covers a very wide range of what has come to be known as Yoga. Among the contributors are international scholars and scientists who have touched differenct aspects of Yoga.

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Yoga in modern civilization highlights the industrial society in relation to Yoga, the cultural crisis of our age with the fast tempo of sensate orientation and its devastating consequences to mankind and the gradual metamorphosis of Indian culture—especially, Yoga—due to such causes as economics, politics, and the dehumanizing process inherent in modern perspectives and education.

The reappraisal of Yoga in the light of modern thinking, of progress of science, and for needs of man touches such subjects as emotional education, newer trends in psychosomatic medicine and hypnosis as related to Yoga by Dr. Wm. Kroger of U.S.A. The survey of yoga literature both old and new—much of which is unknown—and its evaluation as in the past and at present with a comprehensive list of modern Yoga Centres in India and abroad serve as reference to all interested in this subject.

Finally, the sociological interpretation stripped of all mystic and miraculous jargon—presented as a scientific and rational approach to human problems and needs—lifts Yoga from the individual and carries it to the society.

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YOGA

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SCALING THE HEIGHTS

by SHRI YOGENDRA

HE must be a bold scientist indeed who would dare to deny the infinite capacity for knowledge yet unexplored by the human mind. Past and present investigations in the nature of parapsychic phenomena have revealed how much of transcendent knowledge could be made available through the discipline, control and exploitation of the human mind, more so in the field of the subconscious. Those who have tried to probe the subconscious from an objective angle have met with some success and are quite enthusiastic about the positive value of such unexplored knowledge. The yogins go a step further to emphasize that beyond the range of objective knowledge, the subjective achievements based on higher and subtler laws offer many amazing and far-reaching attainments which may lead to the greatest good of mankind.

It is therefore quite natural that, attainments (*vibhūti*) follow attainments in succession, as the yogin rises higher and higher in his subconscious experiences. Each step upward gives him strength (*vīrya*) and faith (*śradhdhā*) in his capacity to reach the highest achievable by man—subjectively. But since the secret in the basic idea of Yoga is absoluteness (*kaivalya*), these wayside diversions in the form of supernatural attainments, do not in the least interest the yogin. In very truth, he is interested only in the ascent of subconscious altitudes—splendid peaks of moral life, creative altruism, knowledge of reality, and the purity and absoluteness of his conscious planes.

As such, the yogin rejects all attainments — notwithstanding even omniscience and omnipotence — as barriers between self-consciousness and that which is the highest, inmost and immaculate. Because this infinite knowledge of natural phenomena and the unlimited power of harnessing their forces involve a rarefied form of self-consciousness, whereas the *citta* or the personality-complex has yet to rise higher and to become exactly like its prototype (*citiśaktiḥ*)—*kaivalya* or consciousness absolute. This is the maximal evolution achievable by man the *unknown.*

What makes an ordinary man a mystic is this scaling of heights unto sublime consciousness. Moreover, unlike the scientists objective knowledge is not everything to the yogin. Man, the spiritual, is determined to prove that Spirit is higher than phenomenal Nature and he will not be content until he has made himself supreme over even the grandest of what is material.

And where science may be satisfied, the yogin is not for he has yet to travel beyond the realm of self-consciousness. This scaling of the heights or the "flight of the alone to the alone" is a rare but blessed privilege even for the greatest. Throughout all the epochs of Indian culture and even in all other civilized countries of the world, we find the highest reverence paid to such men as the yogins.

It is not for the poor-spirited pedestrians to pretend that they understand the yogin's love of heights and purity ; nor does it become the scientists to try to evaluate the material profit and loss account of one who is beyond their reach of reason, experience and research.

अथ शीतली[1]

जिह्वया वायुमाकृष्य पूर्ववत्कुंभसाधनम्[2] ।
शनकैर्घ्राणरंध्राभ्यां[3] रेचयेत्पवनं सुधी : ॥५७॥

Having drawn air with the help of the tongue, maintainence of pause as before and later (inspiratory and expiratory *kumbhakas*), the wise should expirate the air through the nares of the nostril.

NOTE: Tongue which protrudes out like the beak of a bird, according to the commentator. A quotation of Gorakṣa goes in some manuscripts: "He who drinks *prāṇa* with the help of the tongue and the root of palate gets rid of all disease quickly."

The use of the word *prāṇa* by Gorakṣa means the air or vāyu in the text. Since it has been found exhilarating, the same has been attributed to prāṇa and hence the reference. Physiologically, the process calls for more effort by the deep inspiratory mechanism and hence its usefulness in development of deeper respiratory functions which remain inert otherwise. Coolness as the word suggests is due to suction of the air direct without its being warmed to body temperature when passing through the nose. Direct oxygenation or ventilation of the area thus covered is likely to contribute to some benefit.

1. B_1 and B_2 add before this एवमेवोक्तं गोरक्षेण (which is dropped in B_3) रसनातालुमूलेन यः प्राणं सततं पिबेत् । अब्दादूर्ध्वं भवेत्तस्य सर्वरोगपरिक्षयः । B_3 reads रसनातालुयोगेन. etc.
2. कुंभकादमुं is reading of B_2.
3. शनैस्तुघ्राणरंध्रा etc. is the reading of B_2.

गुल्मप्लीहादिकान्रोगान्[1] ज्वरं[2] पित्तं क्षुधां[3] तृषाम् ।
विषाणि[4] शीतली[5] नाम कुंभिकेयं[6] निहंति[7] हि[8] ॥५८॥

Diseases like the enlargement of spleen, (*gulma, plīhā*) fever, bile trouble, excessive hunger, thirst, snake poison etc. are completely eradicated by the kumbhaka Śītatlī.

NOTE: As previously advised, the reader should provide margin for recurring hyperbole which only means that some benefit accrues. The diseases mentioned are incidental and, in some cases, when factual, are the culmination of the various practices of Yoga followed by the student—not necessarily this particular practice only.

During the study of Haṭhayoga, the students follow many practices of yoga technology, and some results appear at certain stages, and since in some cases, they coincide with any recent practice undertaken by the student, the result becomes associated with that particular practice although, in fact, the result or benefit in the cure of a disease may be due to the cummulative effect of Yoga.

In evaluation and recommendation of yoga practices, it is very essential that no single practice should be treated as a specific for any particular ailment, and therefore the emphasis should always be on the yoga way of life—including its technology. Where selected practices bear specific results in treating diseases, it is because of the nature of disease being amiable to a particular group of yoga practices.

1. B_1 has प्लीहान्; B_3 reads प्लीह्रोदर चापि वातपित्तं.
2. दोषान् in B_1 and B_2
3. क्षुधा in B_3
4. विषानि in B_3
5. B_1 and B_2 read शीतला.
6. B_1 B_2 and B_3 read कुंभकोर्यं.
7. नियंति is the reading of B_1.
8. B_1 B_2 and B_3 have च.

EDUCATION OF THE SELF

by SWAMI SRI ANANDA ACHARYA

We will begin by enquiring into the nature of God. The life which we are living on this earth is intended for our knowing the great God who lives in our soul. The purpose of man's life is to know the Self, to know the soul. There are many people who think that they have come to live on this earth only to make money and marry and build a house and die. That is one class of men. But there is another class who think that though we have to earn money, though we have to eat and work and marry, yet that is not enough, our life will be quite empty if we have not wisdom, and they believe that the highest wisdom is to spend our life in the search for the highest Truth. We are living here on this earth to find the highest truth of life. And what is the highest truth of life? It is God, Brahman—in Sanskrit we call God 'Brahman'. Thus we see that there are two views of life, an earthly and a heavenly. The first is the view of ordinary minds, of the uneducated, and also of those educated men who do not see beyond the need of the moment. But the second view is that of wise men, in whose heart and soul there is a great desire, a burning thirst to know what life is, why we are living here for fifty or sixty or a hundred years. Those therefore who want to know God, to know the soul, must live in quite a different way from those who have no such purpose.

It is possible to know the highest truth, how it shall be learnt? There is a way, and if you are sincere in your desire you will find it. Indeed there are two ways. One way is to think deeply and endeavour to live according to what your own soul tells you is best, and thus try to solve for yourself the problem of existence. But this way, alone, without help or guidance, is a very hard way of learning. The second way is to go to a teacher and learn from him the highest truth of life. This second way is the best. It is not enough merely to listen to the teacher's words; the pupil must put them into practice, he must try to live up to the advice given by the teacher. In India we always adopt the second method. We go to a teacher and live according to what he tells us is best. We go to his house and live in his family and serve him. You may wonder why I asked you to bring me fuel and grass before beginning your lessons. These are symbols. The pupil says : 'I have come to you to learn the highest Truth.' And the teacher says : 'I will give you the highest Truth if you will do exactly as I instruct you and if you have faith'. And the student promises to obey the teacher in all ways and he becomes a member of the family and renders the teacher service in whatever way he can. The fuel is the symbol of helping. The grass is the symbol of the student's promise to tend the teacher's cows. From that day the teacher gives the student knowledege and the student does all he can to free the teacher from household cares. For if the teacher were obliged to do everything himself—to tend his cows and look after his house and garden—he would never have time for study and meditation and higher things. So the student helps the teacher in earthly things and the teacher gives him heavenly things. That is the meaning of the fuel and the grass. The teacher says : 'I accept your service, and since your are serving me I will do my best to give you the highest truth of life.' This is the relation between teacher and student in India. In the Himalayas, in the Vindhya Hills, in the hills of Southern India, everywhere in our mountains great schools exist and scholars come from all parts of the land to study in them. There with the teacher they live for three or eight or twelve or sometimes even twenty-four years. Some stay only a short time and finish their studies and return to their home and settle there and marry, but many stay longer and go on learning, determined to understand the great truths of the cosmos and of life. So you see that the second way of understanding, by learning from the teacher, is the easier way, because what he teaches is the truth which he got from his teacher, who got it from his teacher and so on.

BHAKTI YOGA*

by SWAMI PRAKASHANAND SARASWATI

Introduction

ONE thing is common to all persons in this world, be they foolish or wise. This is the pursuit of happiness. "May I remain happy for all time to come" this is everyone's wish. In fact, it will not be wrong to say that the aim of Man is that of gaining happiness. None really aims at gaining pain. It is the natural impulse of all creatures therefore to search for happiness. It is thus that all the time people are enmeshed in worldly pleasures searching for permanent happiness. From childhood to old age, one is constantly engaged in acquiring more and more of pleasures.

Unfortunately after having spent a life time in seeking happiness in sense-pleasure, in a family life, in material acquisitions, Man departs from the world in great pain. This has been the course of events throughout the history of civilisation. In spite of Man's directing all efforts to gain happiness, he remains mostly unhappy and miserable. Human misery will not end till a way is found to gain real lasting happiness —perfect happiness.

In fact happiness is never imperfect or incomplete. Happiness itself is a very complete experience. However, human beings never get the feeling of having attained happiness in full measure. The scriptures would say *yatprāpya na kiñcitvāñchati*, i.e. having gained that happiness there is no craving left for anything else. But, in ordinary experience, we see that after gaining so-called happiness our innermost being is still not satiated. We are aware of the many imperfections without overcoming which our happiness becomes incomplete and temporary. In short, it would be agreed that Man in pursuit of happiness does not enjoy real happiness in his worldly experiences.

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* This is the first of a series of articles the author contemplates to write for thr Journal on the *bhakti* tradition of which he is an advocate.

As Man in absence of real happiness undergoes suffering, and because happiness is not available in worldly pursuits, we in India consider this important problem through the six systems of philosophy : *dṛsyate vastu yathātmyam anena iti darśanam.* It is said that these six systems of Indian philosophy are based on the experience of men who had actually themselves experienced perfect happiness. Pūrva Mimānsā and Uttara Mīmānsā known as Vedānta, Nyāya and Vaiśesika, Sāṁkhya and Yoga all these six systems though holding independent views collectively help Man in gaining the highest happiness.

With the help of Pūrva Mīmānsā, for example, by following ritual and sacrificial procedures one attains purity. This is followed by study of Vedānta. If the person is of a rational type, he takes up Nyāya and Vaiśesika to fix up rationally and scientifically a goal of life. Gaining discriminative intellect, he takes up yoga technology to become established in his real Self. Gaining the grace of God knowing God, he may then become perfectly happy for all time. Now in all these systems of philosophy, Vedānta is most important and relevant to our discussion. We shall go into details of this system therefore.

Vedānta

Vedānta contains both Upaniṣads and Brahmasūtra. The Upaniṣads are 108 of which 11 are principal. The philosophical aspect of the Vedas are the Upaniṣads. Brahmasūtra is the work of Vedavyāsa. There are four chapters in the Brahmasūtra dealing cryptically with the nature of the Self. Four great teachers have commented on the Brahmasūtras. Śaṅkarācarya's commentary is the non-dualistic interpretation, Rāmānuja's commentary is *viśiṣṭādvaita* or qualified non-dualism, Madhva's commentary is a dualistic interpretation. Vallabhācārya wrote the Aṇubhāṣya, Śri Chaitanya Mahāprabhū did not comment separately but accepted Śri Bhāśya.

The six great teachers justify their statements on the basis of the Upaniṣads. Their teachings are nothing but the wisdom of the Upaniṣads. Thus though while reading the interpretations put up by the teachers, one gets a feeling that the concepts involved are different, in actual fact, it is not so. Unfortunately, due to limitation of language, the unlimited nature of the Highest Universal God could not be comprehended. The various *bhāṣyas* when read by the uninitiates give an impression—due to the intrinsic limitation involved in language—that the teachers were propounding contradictory ideas. It should be realised that all the great teachers accept one universal principle, Brahman, as the be all and end all of the universe. Except for Śankarācarya, the other Ācāryas believe in God with a form. This highest is Viṣṇu or Kṛṣṇa. The formless Brahman is but one aspect of Him. God with a form and God without form are but one, and the God with form is the basis for the God without form. This is said by Yāmunācārya "*Parātparam brahma ca te vibhūtayaḥ*".

Śankara has no doubt avoided mention of God with form. He believes in non-dual formless Brahman. But some of the writings of Śankara other than the Bhāṣyas betray Śankara's accepting God with a form. In fact this is well established that God with a form is the principal element in authoritative literature of the old and that this concept of God is the central principle round which the Bhakti Yoga traditions are based. The *rasa-tattva* of the Bhakti tradition is that God with form and attributes described as *raso vai saḥ*.

(*To be continued*)

IMPRESSIONS OF YOGA CENTRES IN THE NORTH

by H. R. YADAV

WHILE we touched—in the earlier articles—upon the school based on principle of *bhakti* or devotion, we come across a number of centres that go beyond the ritual act of remembering God in all one's activities during the day. The devotees undergoing certain amount of penance and sacrifice and taking help of *mantras*, invoke particular deities and speak of power thus gained. Some of these schools are *Tantrik*.

The gods and goddesses selected for worship are Kali, Amba, Durga, Shiva, Rudra etc. Certain form of penance is recommended before starting the *sadhana*. Much importance is given to time, place, and circumstances. All practices have to be undertaken very regularly. No mistake is tolerated. The student has to take into account, before undertaking study, that he does not encounter interruption. Fullest attention is recommended without any let or hindrance or fear of other pressing matters demanding one's attention. The climatic conditions are also taken note of. The period between the end of winter and beginning of summer is usually preferred.

So far as the place of study, great care is taken to maintain secrecy of the study from curious eyes. No outsider is supposed to enter even by mistake the place reserved for such study. *Shakti* is believed to be generated in such places in favour of the devotee. This needs to be preserved. In fact the student has to take such precautions as cooking his own food, keeping oneself very clean discarding the use of sandals when going to place of worship etc.

Tantra Sadhana is what is called *saguna* type of worship leading to *nirguna* worship. The devotee is selected for initiation after careful consideration. One may be with a teacher for quite a long period ; but the teacher may not introduce him to the technique of this system. A suitable posture is selected for the purpose of the study. Pranayama practice commensurate with number of syllables in a given Mantra is begun. Use of Mantras with greater number of syllables is deferred to a later period. Use of an image of God or Goddess is recommended for concentration of attention. Grosser images give way to subtler images as the student advances. The pupil is required to use the right mantra and to be engaged in ritual act of worship with appropriate material such as flowers etc. No mistakes in these details are tolerated. It is however customary for the students of these schools to visit certain well recognised centres associated with such study.

The followers of these schools do not aim at achieving miraculous powers but it is felt that such powers do accrue to a student. The knowledge of power of mantra rather than the use of such power is meant. So far as the details like the *panc makaras* there are different interpretations. Control of the mind and various emotions, unflinching perseverance etc. are recommended through overt reference to partaking of meat, fish, wine etc. in spite of many exponents of this school who do not agree that the students are at all recommended to partake of these prohibited items.

In the North, the school of Kabir that speaks of Vedantic Maya and Brahman is very prevalent as a corrective to excessive ritualism. As is wellknown, the literature of Kabir is full of yogic symbolism of lotuses, and ida, pingala and similar concepts. The entire universe is within us. God is not to be found outside in temples and idols. The highest principle dwells within. We have to get over our ego-image, lust and greed. Such also is the thesis of individual teachers and exponents one of whom impressed the author very much. He would welcome visitors who came to meet him to learn Yoga. He would ask each visitor separately but very forcefully as to what made him to come to him to learn Yoga. Was it gain of powers, or performance of miracles, or skill in some mechanical aspects, he would ask. He would reject all such goals calling them as material. Like Socrates, he would make the bewildered visitor to realise his poverty of proper understanding of Yoga. This usually has a very good effect on the curious and the superficial class of students because they seem to start thinking, if not to begin following the real Yoga.

YOGA FOR THE HOUSEHOLDER*

by N. K. HARIHAR

PEOPLE talk of Yoga as if it were a fad. Tell some one that you are practicing Yoga, and he will laugh at you. It is because people have their own notions about the subject of Yoga. About the yogī, many people have a feeling that he should not marry. A yogī is believed to be an irresponsible person who has left his household duties in search of Yoga for himself. This is of course a wrong notion.

There are examples of great yogis who have been householders. Poet Tulsidas has said, "One who is attached too much to his family and belongings cannot be a yogī; nor can one who has run away from the world. A householder who carries on his duties with an unattached mind can be a true yogī".

Paradoxically, a householder can be a yogī but a bachelor yogī cannot be called a *house*-holder. The belief however, remains that one can be either a householder or a yogī, but not both.

The difficulty arises from the fact that a householder has to accept a change in his values. Such a change is tantamount to a change of one's personality. To take one instance, the modern man is undergoing heavy stress and strain in modern industrial life. He suffers from several psychosomatic diseases. Man today is not at peace. Yoga education can help modern man here. It can help him to relax and reintegrate.

Modern man can become a yogī provided he makes changes in his way of life. He should stop looking for immediate results. Symptomatic relief available from tranquilisers and sleeping pills is different from inner poise and composure arising from psychosomatic discipline in

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* Based on a lecture of Shri Yogendrajī.

Yoga. Modern man often gets impatient with yoga practices that require him to be quiet so as to control his thinking. Being a man of multifarious thinking, he hates to become quiet.

While the modern man lacks proper direction and purpose in life, the yogī has accepted the highest aim for himself. While the householder is a self-centred being, the yogī is altruistic and unattached. It is likely that the layman who proposes to study Yoga finds the highest development envisaged in Yoga too much beyond his capacities. But the layman can begin somewhere. He can start by making some changes in his way of life. He can gradually integrate non-material values in his life. It is possible that these small changes will make for physical and mental health.

If we at all have reasons to doubt the pragmatic and scientific value of physical education, hygiene, preventive and curative medicine, applied psychology, psychoanalysis, psychiatry, mental health, parapsychology etc., we may as well so far doubt the utility and merit of yoga measures in these respects. When the science of Yoga will be studied by the oriental scholars and scientists alike, as closely as they have explored other branches of ancient civilization, a new field of investigation and application will open before them of much wider extent than any other that has yet been explored or even known to exist.

SHRI YOGENDRA

TOTAL EDUCATION*

by S. G. DANDEKAR

PART I : YOUR MOST PRECIOUS ACQUISITION

THE three legendary stories of the Miller of river Dee, of king Yayati and of Gorakhnath point to the importance of health in materialistic as well as spiritual pursuits. The Miller of the river Dee who enjoyed good health and cheer did not envy anyone and thought none envied him. But the old King Hall of the kingdom was very jealous of him and was willing to exchange his royal position with the gay Miller so that the king might be as hale and hearty as the Miller. The story of king Yayati, who enjoyed the pleasures of youth for many years with his two wives and was very unhappy at becoming old, ends in his exchanging his youth with that of his son Puru to enjoy more out of life. Gorakhnath the legendary yogin was a perfected being and is believed to be eternal. He has asked students of Yoga : "If you do not know your own body, what Yoga could you learn ?" The moral of the stories is that for the rationalist, the atheist or the mystic, positive physical health represents a very high achievement. The yogin however, did not overemphasise this, because for him, besides the physical health, there was also another health—health of the total personality.

PART II : PHYSICAL, MENTAL AND PSYCHIC HEALTH

Hurling a stone or climbing a tree is an activity enhancing physical health. These activities involving sheer physical development were the earliest form of health and physical education. We have moved away from those times when strength was equated with health

Another form of physical education is one where, besides the body, the mind is increasingly required to participate in physical activities. This was, for example, the skill of archery or the chariot race of the Romans culminating in the use of various skills evident in the Olympic games. More parts of the body were being involved and there was greater participation of the mind. However, as Sir Charles Morris has said, health does not mean just physical fitness but it means general health of the body as well as the mind and temperament. Physical training activities which do not train the mind and the temperament are faulty, according to this person who interviewed Gold Medalists of the Olympics.

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* Plan of a Wall-Paper for educational institutes submitted to the Kapadawanaj Educational Complex by a trained teacher of The Yoga Institute.

We are very near in this to the approach of the yogis 5000 years ago. For gaining such all-round health they worked through the psychophysical mechanism as available in Asana and Pranayama. Both these affect the body and the mind. It is said, in old texts, that when the prana or bionergy principle is active, the mind is also agitated. By controlling prana through respiratory acts one can control the mind also. Health according to the yogis is a complete process from improved nutrition and better elimination to removal of ill-health and acquisition of sedate health. From autoimmunization and biologic control to eternal youth and longevity. All this culminates in higher nervous control as a basis of self-realisation and self-expression. So health that ends up with physical strength is incomplete just as physical training involving learning of several skills in spite of mental coördination is inadequate. Health must progress from the body to the mind and thence to the highest psychic consciousness.

(*To be continued*)

SELF-STUDY FOR YOGA

It was the fourteenth birthday of a very proud and haughty girl, Elizabeth. Various kinds of luxurious articles were given to this rich girl as present. Among the presents was a diary book presented by her aunt. The aunt told the girl, "My dear baby you must write in this diary every day what you do. You must not forget to enter into this diary what good deeds you do in the day." The aunt was sincerely interested in progress of this little girl and by her sweet words impressed Elizabeth to do what she said.

Elizabeth tried hard to write something in the diary next day. She tried to write some good turn she had done to another person. But alas! this young girl found to her great sorrow that she had spent her time only in pleasures. She had so often become arrogant and had insulted her friends and even her parents. It dawned all of a sudden on this pampered girl as how wastefully and how unprofitably she was spending her time.

Elizabeth Fry as she was known made the first entry in her diary regretting her development so far. She resolved from that day to do some good turn, and to live more meaningfully. By her diligence she formed a strong character and rose to great heights. She became one of the foremost social reformers of her times.

On the path of spiritual and purposive living self-observation plays an important part. A student of Yoga should make a habit of analysing his or her actions and thoughts during the day. A definite time should be allocated for this. One should try and remember all such events as have made a deep impression ; and such events should be recorded everyday. Occasionally, one should go over one's diary and gain a broader perspective of one's progress. Introspective self-evaluation helps to recast future behaviour patterns.

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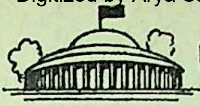

GOVERNMENT VIS-A-VIS YOGA

ONE of the surveyors of yoga centres reports having met a yogin known as Pagalā Bābā or the mad mystic. The Bābā listened to the visitor about the approved government project to locate all living yogis and about the interest of the government in promoting the system of Yoga. Having listened to the purpose, Pagalā Bābā is reported to have laughed heartily. But about the project itself, he remarked, "All this talk of coöperation between the yogis and the government is a foolish one".

Though the above statement of the yogin may not be very palatable, various instances of governmental interference with yoga centres substantiate the surmise of Bābā. Instances may be cited to reveal how the whims of someone in the Government operate. Before the Expert Medical Committee's report for assistance to certain yoga centres were out, the Government began aiding in a large way certain yoga activities. There were questions in the Parliament about this duplicity.

One fine morning early at 5 a.m., an assistant of the Director-General of Medical Services dropped in a yoga institute that was suspected of criticising the Government *vis-a-vis* Yoga. The assistant with a dog held in leash—apparently out for his constitutional—announced himself as on a *visit* to the centre to prepare a Report for the Ministry of Health. He also impressed that his visit should be regarded as "*official*". Although at this hour, no medical activities were possible, the officials of the centre provided him with all available information and certain documentary records which he begged to carry and solemnly promised to return immediately. He departed within less than fifteen minutes of his coming. Strangely, besides failing to keep his promise of returning those important documents, he submitted misleading report and even went a step further for recommending an enquiry. It however took two years before a higher official visited the institute, after due appointment, went through the activities for over two hours and expressed great admiration for the centre. He strongly recommended the government for assistance ; but neither the yoga centre nor even all the officials concerned know what happened between the first and the second visit.

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WHY EXTERNAL YOGA?

VOLUME XI JULY 1966 NUMBER 12

पुस्तकालय गुरुकुल कांगड़ी

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of the senses so essential to any further study of Yoga for the control of mind and similar components of citta.

Such issues as these are, however, likely to be posed by many, namely, (*i*) why should the senses be deprived of their legitimate functions and privileges to indulge in their respective objects ?, (*ii*) what specific or fruitful contribution, if any, does such abstraction make towards psychosomatic education leading to social good—let aside Yoga ?, (*iii*) why should better, higher or spiritual life be considered impossible *without* the yoga type of abstraction which follows the control

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WHY EXTERNAL YOGA?

by SHRI YOGENDRA

THE eightfold path of Yoga has been presented by Patañjali as the technology of Yoga or *sādhanāpāda*. The chapter dealing with this technology has been calculatedly broken off with the elaboration of *pratyāhāra* or abstraction. This methodology of yoga education should therefore form the basic approach to the study of any Yoga. The underestimation of Patañjali's methodology and its neglect by the would-be-yogin deprives the study of Yoga from its foundational strength. No wonder therefore that millions of students of Yoga fail in their experience of real Yoga while following its ritualistic technology.

Interposed between the external (*bahiraṅga*) and internal (*antaraṅga*) Yoga, pratyāhāra or abstraction questions the student of his worthiness to proceed any further in the study of higher Yoga. It is defined as that modal existence by which the senses do not come into contact with their objects and follow, as it were, the nature of personality-complex (*citta*). When this happens, the senses remain under the highest control. Abstraction therefore simply means conquest of the senses so essential to any further study of Yoga for the control of mind and similar components of citta.

Such issues as these are, however, likely to be posed by many, namely, (*i*) why should the senses be deprived of their legitimate functions and privileges to indulge in their respective objects?, (*ii*) what specific or fruitful contribution, if any, does such abstraction make towards psychosomatic education leading to social good—let aside Yoga?, (*iii*) why should better, higher or spiritual life be considered impossible *without* the yoga type of abstraction which follows the control of the senses? and finally (*iv*) how can such a discipline of the senses through control of both the conative and cognative linkage between the subject and object lead to spiritual or absolute experience termed realization?

To be plain, the answers to the above questions should be covered by asking another question, namely, where would humanity be, devoid of mental integration? What would happen if every one was legally, morally, socially and religiously free to indulge in such sensual acts as one might desire at any wishful time, place or circumstance? As an evolutionary product of *animal life*, Man is still full of evil propensities and the world made up of such men could on no account be different. Sensate pleasures are demanding and the habitual soon becomes an addict and through depravity causes harm not only to himself but even becomes a nuisance to any healthy society. If this can happen, as it is happening, in a society with more than enough laws, commandments, moral and social sanctions and what not, one can easily imagine what will happen to the organized society—or, for that matter, to the interrelationship of human beings!

Methodical Yoga was therefore obliged to set norms of human personal and social behaviour through *yama* and *niyama*. The health of body and mind was taken up next through sensate and emotional discipline. These set yoga norms for external purposes end with abstraction which permits of biomental substratum to 'zero in' during the existence of void between the senses and the mind. According to yoga methodology, students who are unable to reach this stage, are not well qualified to proceed with further study in Yoga. Therefore unless and until one has reached the stage of *pratyāhāra* and has adjusted his motivation, value-judgements, attitude and behaviour to harmonize with the set norms, no wise teacher will risk to initiate him in the higher study of internal Yoga i.e. *dhāraṇā*, *dhyāna* and *samādhī*. Patañjali's methodology is a challenge to the yoga student to prove his worth before aspiring for higher achievements which result in samādhi.

अथ भस्त्रिका

ऊर्वोरुपरि संस्थाप्य[1] शुभे[2] पादतले उभे[3] ।
पद्मासनं[3] भवेदेतत्सर्वपापप्रणाशनम् ॥५९॥

PLACING the two (upturned) straight soles of the feet over the two thighs, this becomes *padmāsana*—destroyer of all evils.

NOTE : Padmāsana was already treated in the first chapter ; but since the practice of *bhastrikā* could not come off without assuming of the correct pose of padmāsana, this meditative pose is again described.

Why is padmāsana so essential in the practice of bhastrikā ? Would it make any difference, if bastrikā is practised in any other posture ? The question is very relevant and the answer is positive.

1. चेद्वत्ते is the reading in B_1 and B_2.
2. उभे is the reading in B_1 and B_3.
3. In B_1 and B_2 we have यदा and in B_3 तथा.
4. भवेत्सम्यक् is the reading of B_1, B_2, and B_3.

सम्यक्पद्मासनं बद्ध्वा समग्रीवोदरं[1] सुधीः ।
मुखं संयम्य[2] यत्नेन प्राणं[3] घ्राणेन योजयेत्[4] ॥६०॥

Having fixed *Padmāsana*, maintaining the neck and trunk in erect position, the wise controlling the mouth associates the impulse with the upper respiratory passage.

NOTE : The commentator accepts the reading *prāṇam*, but speaks of exhalation from one nostril of the *vāyu* within the body. Alike the attitude-bound āsana, the attitude-bound prāṇāyāma raises the tone of Yoga from the purely physiological to the bionic sphere. It is done through the awareness of prāṇa-impulse directed to given area while following the respiratory process. Naturally, the exhalation therefore, refers to vāyu being expelled through one nostril since prāṇa cannot be expelled.

1. समग्रीवोदर : is the reading of B_1, B_2 and B_3.
2. नियम्य is the reading in B_1 and B_2.
3. घ्राणम् is the reading of all other texts.
4. B_3 and P_1, P_2 and P_3 have रेचयेत्. B_2 misses numbering the stanza.

DEFINITION OF YOGA

by RAM UGRA MISHRA

THAT *asamprajñāta* yoga alike discriminative knowledge is the cause of final release remains proved following the rule of principal and subordinate. Moreover, *asamprajñāta* yoga is directly the cause of release as the aphoriser (Patañjali) himself speaks in 'Then the establishment of the seer in his own nature'. It is clear from statements like 'Release is establishment in one's nature after abandoning false appearance' that release is nothing else but establishment in one's real nature. (Here *Yoga Vārttika* commentary on the 1st sūtra of *Yoga Sūtra*, I. 1 ends.)

A desire to know the definition of Yoga was created by showing the unwarranted stretch of the popular definition of Yoga, and the separation of states of personality-complex aimed at from those not. Thus Vyāsa introduces the next sūtra dealing with definition, 'with the object of formulating the definition of that (the two yogas),' etc. 'That are the two yogas.' The fact that the discussion of definition ends with these two sūtras, for otherwise reference to refutation of unwarranted stretch, etc. would not arise, is shown by the use of "With the object of formulating" etc. or else only this that "The following aphorism on definition was composed" would have been said.

"Yoga is the restraint of activities of the personality-complex." *Citta* is the generality of the internal organs, as here in this science, one internal organ is divided into four parts due to diversity of its functions. So far as the various activities of that (internal organ) which are to be defined, their stoppage and their regression are only a specific stage of (its) substratum as *abhāva* in our opinion, substratum stage being a special stage of the substratum. That is meant to be Yoga.

Indeed, this is a definition that does not comprehend *samprajñāta* yoga as in it there is presence of the activities assuming the form of object of contemplation. Raising this objection the Bhāṣyakāra added, "Because the word 'all' is not put in before (activities of the personality-complex) the *samprajñāta* also is termed yoga". Also it is not said that 'all' activities of the *citta* are to be stopped.

Yoga Vārttika

YOGA IN MODERN TIMES*

You have heard of the word *yoga*. It is in common use in India and even outside. Generally, it is taken to mean some process learnt privately from a teacher with a view to improve oneself. There is also much confusion about these concepts. For one thing contortions and physical acrobatics have been easily mistaken for Yoga. Secondly, secrecy in learning Yoga is taken as running away from normal life and studying Yoga in obscure circumstances. Lastly, each person has his own ideas about the nature of benefit he wants to receive through Yoga. Some want to master difficult postures of the body for demonstration, some want improved health for better enjoyment, while some wish to gain miraculous powers.

1

We may try and find out what Yoga originally was, how it developed, who were its exponents and how they applied Yoga to the masses. One scholar has said that *yoga* derivatively has the sense of 'an instrument, a means to secure some object in view'. Yoga is that with the help of which one is united with one's goal. In the very old times the worshipper had not realised that God or Universal self lay within oneself, and he was naturally attracted by outward objects. He had not turned his back on the desires for wealth and worldly enjoyments, but rather aspired to enjoying these. Sacrificial offerings with accompaniment of hymns was at such time the instrument—*yoga* for cahieving the desired goal.

In later literature, external Yoga of sacrifices and offerings is belittled in preference to internal Yoga consisting of knowledge and meditation. Slowly, as in the Upaniṣads, sacrificial offerings for material gains was condemned. As Prof. H. D. Velenkar, an authority on *Ṛgveda*, has said, "In the days of the Ṛgveda, sacrifice consisting of hymns and offerings constituted the *yoga* or the means of reaching the goal, while in the times of the Upaniṣads and after, it was the mind and the senses which became the *yoga* or the means of reaching the goal, i.e., the realisation of the Self."

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* A summary of Yoga of the Past in the new publication of the Institute *Yoga in Modern Life*.

From concrete worship of God—with the help of different sacrificial items like animals, *soma*, milk, ghee etc.—to the *Mānasa Pūjā* of the Upaniṣads—when philosophical explanations of concrete sacrifices were offered—to the times of Mantra and Tantra worship, is rather a long way in the history of Yoga. It is believed that the last form of saguṇa pūjā, where words imagined to possess magical powers were blended with worship of chosen deities, was popular with the masses. The sacrifice became easy. Number of things available to the devotee could now serve as oblations. The tantras brought in the method of the sense of security and wonder-working character of certain mantras or the mystical diagrams called *yantras*. However the new form of personal concept of the god blended with that of the tantrik path was also found difficult. The new phase of Bhaktimārga was the answer, according to some scholars like Dr. S. G. Desai. "This religion of Bhakti had the vedic prayer as ideal before them but instead of making the utterance of their prayer more difficult and rigid, they made it simple. The muttering of the name of the favourite deity was supposed to win the favour of God."

The great saints of all time are the mystics who have a direct firsthand apprehension of God. The medieval saints of India had undertaken yoga training in different forms and had reserved Bhaktiyoga for the masses. Principal Sonopant Dandekar of Maharastra—himself a noted bhaktiyogi—has propounded a science of mystic union of the saints wherein all steps of classical yoga of Patañjali are covered. So far as moral preparation which is the first stage in progress in yoga, he quotes Jñāneswara: "A man may possess a gift of gab and give high sounding philosophical thoughts in his lectures, but he will not be able to find Me, if his heart is a storehouse of animal desires and sensuous appetites. A necessary qualification for a *sādhaka* is purity of heart. Physical preparations as required in āsana and prāṇāyāma are not considered so essential as repetition of God's name. The saints say here: If somebody asks what is the proof for this effect of repeating God's name, their reply is their experience. You invite your friend by calling him by his name and he does come. If it is asked what is the proof that he heard your call, your reply would be, that the friend did come to you. What more proof is required? Similarly, the saints declare that the only means to see God they used was His name, and they are glad to declare that he did actually appear before them."

The peculiarity of the yoga sādhanā of the saints is that it has great social value. It can be used for the uplifting of the masses. It is a collective prayer which creates an atmosphere wherein the impurities of the mind are washed away. All other sādhanās are individualistic in the sense that they benefit one who practices them. Neighbours can derive no profit from his sādhanā. Prayers and singing of God's name are doubly useful. They bless the individual who sings and prays and they also bless the individual who listens.

If we look at various older techniques in Yoga, we find that ingathering of the mind and directing it to the search towards the Self was a common beginning. Yoga is then an intuitive and subjective science for the search of Self. The yogi has to be Self-fixed—objectively called individualistic introvert. The highest self remains, so to say, involved in different planes of consciousness such as the physical, vital, mental etc. At each level a particular discipline of Yoga with emphasis on āsana, prāṇāyāma, or japa or nādānusandhāna etc. is to be used. The seers of India, according to Shuddhananda Bharati organised collective life on a broad spiritual base. The whole community lived in Yoga—in divine harmony with the inner self and sought to make the universal life a collective Yoga with the Universal Self. They considered the whole universe as a home, His form embodied in all beings, selfless service as worship and, the felicity of all beings as their felicitous freedom.

Different groups of persons in a community formed but one body in the universal Purūṣa, always conscious of Him—living in tune with Him—growing by His substance. They were equal instruments of the spiritual, political, industrial, and servital functions of the society at large. Just as one sap feeds all fruits of a jacktree from top to the root, one consciousness of the Equal-spirit pervaded all in fulfilling their inborn duty (*svadharma*). Such collective life is a model of synthetic yoga of knowledge, love, work and energy ; we can call it *samayoga*. There are, of course, some fundamental laws that govern the yoga communion. One fundamental law of this *samayoga* is that every man should live for all consecrating his life for the society *i.e.* the All-Self. Separative egoism like I and mine involve vanity and are the source of evil and suffering.

We see that so fàr as Yoga of the past, the technology of self-improvement began from the material taking aid of rituals and external sacrifices. It proceeded to an inner sacrifice which was simplified from the intellectual contemplation to worship of deity with help of *mantras*, and later to mere muttering the name of God with all fervour and sincerity. While different forms of Yoga suited different candidates, the social and cultural climate in which these techniques thrived was one of altruism and self-sacrifice. There was a samayoga outside in the social dealings, as there was one within the individual to overcome emotions, ignorance and ego. This arrangement continued very well for a long time. However, with the advent of the industrial civilisation, the older idealistic culture gave way. We shall speak of this change.

(*To be continued*)

YOUR DAILY COURSE OF YOGA PRACTICE

One's interest in the hoary traditions of Yoga begins usually from one's desire to overcome personal problems. These are: ill health, fear of loss of functions of the body, or mental worries etc. It would not be wrong to say that many yoga enthusiasts are motivated by physical or mental health reasons to practise Yoga, just as many yoga centres generally aim at providing techniques to regain physical health or to maintain the same. Physical health, of course, is still considered more important than mental health and most students and teachers concern themselves with physical mechanics.

Modern exponents of Yoga have therefore kept before them the objectives of mastering the well known traditional *āsanas*, or *kriyās* and only rarely *prāṇāyāma*, or of experiencing personally certain extreme claims made on behalf of yoga practices, or of searching out a few specifics for certain complaints. As a result, we hear of students who do Śīrṣāsana for half an hour or more for avoiding constipation or gaining mental peace etc. We have also those who are contented performing or even demonstrating, when necessary, their mastery of all difficult poses of Yoga.

While this is the usual pattern, those interested in evolving an educational methodology however view the problem differently. To them the aim of yoga education course is not merely physical good health but also inculcating a yoga way of healthy living, on all planes of consciousness. It is true that yogic āsanas and kriyās may lead to elimination of some disease symptoms and creating a feeling of well-being. But this should not be considered as an end. In the hands of experienced teachers, this is a good beginning for encouraging changes in habit of living, in modes of thinking, in setting up of personal goals etc. with a view to bring about a transformation in the personality of the student. With this aim, the objectives that such course places before itself is right understanding and faith in the subject of Yoga, in associated learning of theory of practices and the interrelatedness of such practices, in knowledge of healthy habits of living and proficiency in practices that provide exercise to all parts of the body, that provide for removal of the impurities (*malas*), that provide for neuromuscular training that increase efficiency, and higher nervous control, that provide for removal of disease and auto-immunization, that provide for relaxation, poise and abstraction, etc. The course will have a concomitant objective of change in value-judgement and attitude training.

It is thus that those who seek to learn—while at The Yoga Institute complicated āsanas, kriyās or prāṇāyāmas find little encouragement. The course of practices is kept purposefully simple. In fact, in the pages of this Journal a short practical course of Yoga Education has been treated. So far as the practices are concerned, Sukhāsana, Tālāsana and its variants, Koṇāsana, Utkaṭāsana, Yogamūdrā, Yogendra Rhythm and Prāṇāyāma I to IV, Nispanda Bhāva, Śavsāna, Yonīmudrā and the bhāvanās etc. have been already covered. The theory that goes behind these practices and the inter-relationship of yoga practices is amply dealt with here as well as in other available publications.

Can one organise a simple and yet useful course of yoga education from amongst this material already available? The answer is : Yes. There will be two parts of this study, one conventionally thought to be study proper of yogic practices and another all such changes in routines and study which complement the first.

The practices are to be divided into three stages. The first stage of very simple postures and psychosomatic methods like Sukhāsana, Tālāsana, Koṇāsana (both without Yogendra Rhythm) and Nispanda Bhāva. The second stage is to include Yoga Mudrā, Yogendra Rhythm and Yogendra Prāṇāyāma No. I and IV besides a bhāvanā practice. Lastly, additional āsanas like Utkaṭa, Prāṇāyāma like No. II and III and bhāvanā following Yonī Mudrā may be taken up. This should be complemented by repetition of psychosomatic practices once again during the day, regulation of habits such as food, rest, etc., self-study and study of literature on yoga education as formulated at The Yoga Institute. Personal contact or correspondence should also be maintained for guidance.

It would be no exaggeration to say that a strict adherence to the above programme would help the student to achieve progress in the direction of the objectives set forth. First few days of familiarisation of practices, and reading suitable literature to remove wrong notions about the subject will create a receptive attitude towards the new study. Lengthening of the duration of psychosomatic practices will help in introversion and conditioning. The next stage will be one of consolidation of right attitude with the help of self-study and of maintenance and enhancement of physical and mental improvements with the help of breathing rhythm etc. Mastery of simple prāṇāyāma techniques, initiation into the mudrās coupled with certain changes in daily routines will later cause a process of change of the personality of the pupil, the course that such a transformation takes depending on the rapport between the teacher and the taught.

The usual difficulties that come in the way of the laymen in undertaking successfully such a course of yoga education are wrong and extreme views about Yoga, distraction into the physical culture aspects of the subject, rigour and length of time involved in performance, absence of complimentary changes in way of life, and lack of strong motivation through theoretical rationale of yoga ideology.

RISE AND FALL OF YOGA CENTRES

Reformist tendencies started by the great social and religious leaders, in India, in the beginning of the century, led to a revival of interest in older traditions like Yoga. The name of Ramakrishna Paramahamsa, Paramahaṁsa Mādhavadāsajī and others come to one's mind in this connection as representing a trend to popularise the forgotten mystic traditions. Mādhavadāsajī taught openly—till then secret—yoga practices and encouraged his students to popularise yoga kriyās. Encouragement to Yoga continued with the advent of political independence of the country. Political leaders took some interest in the physical aspects of the subject and when approached by interested persons provided for monetary assistance to yoga centres.

The pattern of assisting yoga centres as physical culture institutes, akharas and gymnasiums attracted many persons to organise themselves into Yoga Centres. From hardly thirty or more centres in the country till 1940, the number of centres rose to seventy-five or more by the next decade. There was a fresh spurt in growth of yoga centres when the Government appointed an "Expert Medical Committee" to evaluate the therapeutic claims of Yoga. Probably the year 1950-1960 saw the growth of maximum yoga centres in the country *viz.* sixty. However, with decline in official patronage to Yoga and many a promise to various yoga centres made by the Government not being fulfilled, the next few years saw a closure of atleast thirty yoga centres. The tendency is continuing till this day. The following tables give an idea of rise and fall of Yoga Centres in the country:—

YEARS	NO. OF CENTRES STARTED DURING THE PERIOD
1900-20	Three
1920-30	Nine
1930-40	Eighteen
1940-50	Forty-five
1950-60	Sixty
1960-65	Thirty-two

Table showing different periods of establishment of some of the yoga centres.

STATEMENT SHOWING COUNTRY-WISE BREAKDOWN OF YOGA CENTRES UNDER DIFFERENT HEADINGS

STATE	REGISTERED		UNREGISTERED		PHYS. ED. ONLY		CURATIVE		GENERAL		ATTENDANCE		MUNICIPAL AND GOVT. GRANT	
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	AMOUNT RS.	%
Kerala ..	7	9·46	27	24·54	22	33·37	7	18·9	5	6·17	1190	11·4	6,900	2·35
Mysore ..	1	1·35	4	3·64	2	3·0	3	8·10	—	—	152	1·40	—	—
Andhra Pradesh ..	7	9·46	8	7·28	2	3·02	7	18·9	6	7·4	700	6·73	24,000	8·17
Madhya Pradesh	6	18·11	1	0·91	3	4·55	—	—	4	4·93	150	1·43	—	—
Punjab ..	4	5·40	5	4·55	5	9·58	—	—	4	4·93	400	3·87	—	—
Bihar ..	3	4·06	7	6·36	6	9·09	—	—	4	4·93	319	3·08	800	10·27
Rajasthan ..	3	4·06	8	7·28	3	4·55	5	13·5	3	3·71	350	3·3	70,000	23·8
Delhi ..	7	9·46	—	—	4	6·06	2	5·4	1	1·24	500	4·8	60,000	20·43
Gujarat ..	4	5·40	3	2·73	4	6·06	—	—	3	3·71	210	2·0	1,890	0·64
Maharashtra ..	11	14·87	14	12·72	5	7·58	7	18·9	13	16·06	885	8·57	30,000	10·27
Uttar Pradesh ..	14	18·92	20	18·17	2	3·02	3	8·10	29	35·81	3540	34·33	1,00,000	34·06
Madras ..	4	4·06	11	10·00	6	9·09	1	2·7	8	9·87	1794	17·25	—	—
W. Bengal ..	1	1·35	2	1·82	2	3·02	—	—	1	1·24	75	0·72	—	—
Assam ..	2	2.7	—	—	—	—	2	5.40	—	—	134	1.29	—	—
Total ..	**74**	**100**	**110**	**100**	**66**	**100**	**37**	**100**	**81**	**100**	**10399**	**100**	**2,93,590**	**100**

RECENT REVIEWS

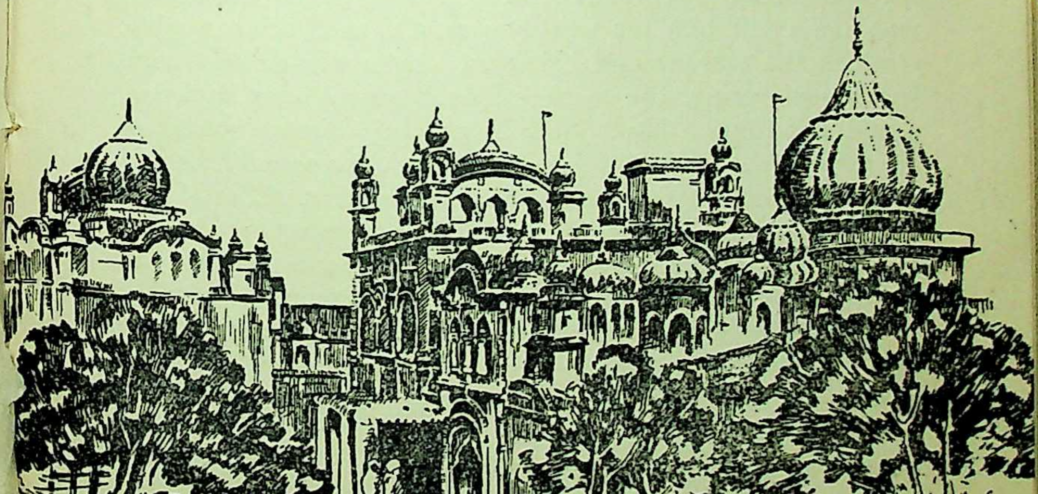
Chinese Medical Science in Practice. By Madam King Ying, Hon. President, Hongkong Chinese Herbalist and Acupuncturist Association.

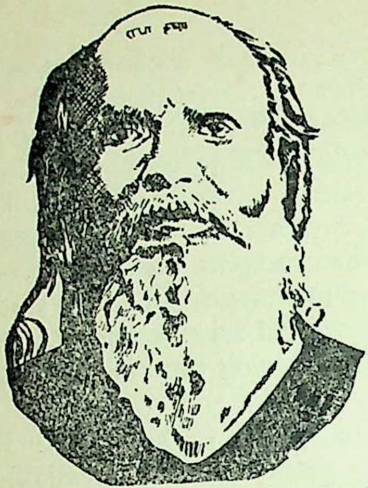
"According to the traditional Chinese interpretation, based upon the knowledge accumulated through many thousands of years of observation, the human nervous system contains two main nerve divisions separated into Yang and Yin (Positive and Negative). The Yang (Positive) Main Nerve Trunk starts from the centre of the upper lip, extends upward superiorly through the nose, forehead, scalp and then follows the spine downward and ends in the perineum in front of the anus. The Yin (Negative) Main Nerve Trunk starts from the centre of the lower lip passing downward ventrally following the midline of the chest, abdomen, pubo-genital and then joins the Yang Main Nerve Trunk at the perineum. Each Yang and Yin "Nerve Branch" has its specific nerve control centre. These nerve control centres are arranged along both sides of the spine in several rows. As all the nerve control centres connect with either the Yang or the Yin Main Nerve Trunk, the brain exerts its control over various systems of our body through this complex net-work."

How similar some of these ideas are to the Yoga Neurology of Iḍā and Piṅgalā and the vital zones and plexuses is of course apparent. The Chinese seem to have evolved a procedure in using this information in treating diseases. Certain diseases like various forms of cancers, artiosclerotic and cardiac ailments, infectious diseases etc. are not included here. But so far as other diseases, probably functional and psychosomatic, the therapy consists of Pulse study, Spot pressing, Acupuncture, Thermotherapy, and Push-pull massage. After a preliminary examination of the pulse, the physician tries to pin-point the ailment to specific nerve or nerves. "When the nerve is dull, it should be stimulated ; when it is over-excited, it should be calmed ; when it is compressed it should be relieved ; and when it is over-stretched, it should be relaxed."

That acupuncture is accepted in various countries such as China, Japan, Germany, France, Soviet Russia etc. is evident by an International System of numbering of vital spots of the body used for insertion of fine needles. These spots are the same as demonstrated on the brass Mannikin of the Soong Dynasty. The author herself has a thorough knowledge of 200 of the 700 centre spots on the nervous system. All this goes a long way to show the research study being conducted on this ancient medical science and the use that the system has been put to in relieving human suffering.

Unfortunately, in case of the system of Yoga and its neurology there is no extensive research work available. Most modern teachers quote ancient writings without being able to make the concepts meaningful today. Yoga therapy thus, in the hands of its present teachers, does not work on their understanding of yoga neurology but rather on an emperical trial-error method of its mechanics in conjunction with their application of other systems of medicine like Āyurveda or Nature Cure.





Paramahaṁsa Mādhavadāsajī was a great yogin who lived from 1798 to 1921. He toured the country several times and had an entourage of over several hundred persons. He was so well-known for his yoga studies and powers that many persons including Maharajas and other leading persons visited him frequently. What with his vast knowledge of the subject and a large following of enthusiastic devotees, one would have expected hundreds of his disciples, in their turn, popularise the practical aspects of Yoga.

Surprisingly, Mādhavadāsajī spoke of only two such disciples : one, Jai Jai Krishna and another, Shri Yogendra. There are several instances when the great master would discourage devotees from taking up practical study. In one case, even though the young Popatlal was willing to renounce the world and take to the spiritual path, the teacher disuaded him from doing so and asked him to accept a householder's life. There is also another instance of Vasant who like the legendary Raja Bharathari took to a study under the Master and again left him for worldy pursuits, and after a while rejoined the teacher and left him. Even though the pupil kept on wavering, the teacher would accept him back but would not initiate him. Shrī Yogendrajī himself speaks of his stay at the famous Malsar Ashrama for several months in the beginning without any practical learning. The Master would keep encouraging him to enjoy swimming in the Narmadā, enjoying very wholesome food and roaming about in the beautiful environs of the hermitage without a word of teaching Yoga. It is only when Yogendrajī became restive that Mādhavadāsajī took him away from the hermitage to secluded places for the study of yoga practices.

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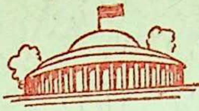

GOVERNMENT VIS-A-VIS YOGA

MANY lovers of Yoga in the country wonder why the science of Yoga has not become popular with our educationists, medical men, social workers etc. Why does Yoga not make any perceptible impression on our National Life? If fact, some yogis and their yoga centres have in the past approached with great enthusiasm this or that Ministry or its departments with concrete suggestions to popularise one or another aspect of Yoga. Unfortunately, hardly a few per cent of yoga centres have ever been heard by the makers of our educational or health policies. None has ever been properly helped. There have however been one or two exceptions where on strength of dubious acquaintance some yoga centres have derived much benefit.

A very comprehensive plan was prepared by The Yoga Institute many years back whereby a National Survey of Yoga Centres was to be carried out followed by a Seminar of selected experts ultimately leading to the establishment of a Board of Yoga Studies. Such a representative body was to be entrusted with the entire task of popularising Yoga in the country. While the Institute took lot of pains in preparing detailed plans about these matters and even spent on its own over ten thousand rupees to survey yoga centres, the Government of India misled the Institute about assisting such a project and having made promise to meet the expenses for the undertaking went back on carrying out its obligations.

By backdoor methods, a Yoga Advisory Committee however got subsequently appointed. No yogis are to be found in this Committee which consists of three medical practitioners and one bureaucrat. Such a committee proposed a scheme which was found unacceptable by two yoga centres approached by the committee. The Yoga Advisory Committee failed to help the yoga community at large, but it however remains busy to no purpose in what it considers promotion of Yoga in the country.

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DISMEMBERING CLASSIC YOGA

by SHRI YOGENDRA

What has been held as classic is now looked upon as orthodox, dogmatic and even redundant. The reason behind this present attitude may as well be ascribed to the fast and changed conditions of life which permit of little time to oneself thus involving much stress and strain at the existential level. Therefore, what is pragmatic, imperative and sensuous adaptable to the immediate day-to-day living is preferred to what is ideal, basic and consequential.

None should be blamed for this strange phenomenon as this merely represents the desire of Man to conquer time and space by all means available to him. In the absence of knowledge as to how Nature works, man began to apply means and methods which serve his immediate need and interest in total disregard of the after-effects. In the ultimate analysis therefore he finds himself in a strange situation quite contrary to his expectation when he applied his new-found methods of progress, civilization and culture. This misadventure—this tragedy—has turned the man lop-sided where anything that is permanent, impeccable and absolute, being of a time-consuming character and requiring discipline, is eschewed.

Since anything classic is perfection itself, very few are interested in such an achievement. The majority therefore try as an alternative something by way of make-believe. With regard to Yoga, this tendency has of late become so grave that many trifle with anything they think is Yoga and satisfy themselves as having known or practised it. In fact, they learn or know nothing of genuine Yoga just because they have dismembered the context and have picked up items of their own choice. Unfortunately, this habit is encouraged even by those who profess to teach, promote or investigate Yoga.

All attempts to dismember the various steps of classic Yoga have led to much disappointment and even contempt from those who have not been well guided in its holistic technology. All attempts to study Yoga at various levels have therefore failed to impress those who cherish the ideal image of Yoga. The intimate relationship between ideology and technology of Yoga has not been appreciated by the majority of yoga teachers and numberless yoga *enthusiasts* who indulge in the practice of what suits them—selected from the vast store of yoga technology. Divorced from its main purpose and without its essential interrelated steps, the practice and study of Yoga either for self or for research appear ludicrous. And yet many modern so-called teachers of Yoga are busy teaching and spreading Yoga or even conducting researches in its stray aspects. Because of the lack of what is basic and interrelated, the result has been negative. It is therefore not surprising to find all and sundry ideas and practices getting mixed up with Yoga which have made Yoga suspect.

It is about time that yoga ideology and technology is separated from various subterfuges before they bring disgrace to the very name of Yoga. The many sophies, logies, isms and what not—including even the modern sciences—that are trying to adapt yoga technology are merely deluding themselves by associating what they prefer to call Yoga. All serious lovers of Yoga should scrupulously avoid such admixtures and thus save genuine Yoga for what it is worth. For one thing, Yoga should be studied as Yoga alone and secondly, it should be studied as traditionally taught in accordance with its classic methodology.

For example, yoga technology cannot admit of any *āsana*, *prāṇāyāma*, *kriyā* or higher subtler processes contributing to genuine experience of Yoga unless and until these are preceded by appropriate *purūṣārtha* and further consolidated by *yama* and *niyama*. What is happening at present is that without the aid of earlier requisites, students are taught so-called Yoga without the aid of classic methodology and are promised variety of results which are non-evident. Āsanas followed without the essential yoga hygiene, both physical and mental, remain at the level of physical education devoid of the basic benefits of real Yoga. Autopsychoprophylaxis—a variant of Śavāsana—is no Yoga and therefore the practitioner fails to enjoy the full benefit of what śavāsana according to Yoga is. The practice of autolavage (*vamanadhouti*) is a waste if the student does not follow other conditions of living recommended by yoga dietetics and general hygiene etc.

If Yoga is to be promoted, it should be promoted wholly and not by slicing one part or the other without any relevancy to the yoga way of life. Both at the teaching stage and at the scientific evaluation stage, this approach should be enforced before making a mockery of Yoga through tall claims about yoga technology and the yogins. What can a so-called yogin who is neither truthful nor free from emotional and moral depravities represent to the ECG and EEG instrumentation, when exhibiting asanas, prāṇāyāma, kriyās, dhyāna or the oft-quoted samādhi? Of what use are such applications and evaluations based upon dismembered aspects of Yoga which are torn out of the context and follow no traditional or classic methodology? Alike the human body, nothing in Yoga is unrelated to each other. Before anything else, what is needed is to emphasise the total application of Yoga with due regard to its classic technology as has been traditionally followed by those who aspired to be yogins. It is not for the modern man to upset this balance and call it Yoga; it is better that it be known by any other name so that the real image of Yoga may not get distorted in the pot-pourri of modern progress.

यथा लगति[1] हृत्कंठे[2] कपालावधि सस्वनम्[3] ।
वेगेन पूरयेच्चापि[4] हृत्पद्मावधि मारुतम् ।।६१।।

So that the exhalation making a sound may be felt at the chest, then the throat, and upto the frontal sinus ; then one may quickly inhale air reaching upto the chest.

NOTE: The commentator speaks of directing the *prāṇa* upwards toward the chest, throat and sinuses in continuation of the last verse 60. The reference to *kapāla* should not be missed by practical students of Yoga. Refer *Journal of the Yoga Institute*, Vol. X, in page 132 ; and *Yoga Personal Hygiene*, Vol. II. Many yoga writers conducting practical teaching and even research have erred in expounding the correct techniques of these processes.

So long as one is not able to differentiate between *prāṇa* as bionergy and *vāyu* etc., as air, so long as he does not experience any difference between prāṇa and vāyu, all attempts to study, practise, teach or evaluate traditional prāṇayāma are a sheer waste. Coincidentally, prāṇa and vāyu may pass through an area by overlapping, but often their movements are different and, at times, even opposite. Evidently, the confusion created by intermixing the uses of these words might as well be with a view to test the discriminative ability of the yoga student and thus to emphasize the need of a genuine teacher of Yoga.

1. गलति is the reading of B_1 and B_2.
2. हृत्कंठकपाले सस्वनं ततः is the reading of B_1 and B_2.
3. B_1 and B_2 read पूरयेत्किचिद्हृदयावधि while B_3 reads पूरयेत्सम्यक् etc.

पुनर्विरेचयेत्तद्वत्पूरयेच्च[1] पुनः पुनः ।
यथैव लोहकारेण[2] भस्त्रा वेगेन चाल्यते ।।६२।।

Again exhale in the same manner as before, and inhale similarly again and again in the manner of a pair of bellows worked rapidly by a blacksmith.

NOTE: The idea of speed is being provided here both for the purpose of physiological perfection and hygienic benefit as also for the precision and control of prāṇa movements.

1. पूरयित्वा is the reading of B_3.
2. B_1, B_2 and B_3 read लोहकाराणां.

CITTA MADE OF THREE GUNAS

by RAM UGRA MISHRA*

If this be so (samprajñāta also is termed *yoga*), the definition would be too wide with reference to what has been previously said, viz., "due to some kind of restraint of the functioning of the *citta* in case of *kṣipta* etc." If this is argued, we say "no" as this is defined by the association of the aphorism to be explained, viz., "Then the abiding in the form of the seer" and moreover the cause of abiding in the form of the seer, viz., the inhibition of the functions of the *citta* is not present in the *kṣipta* etc. Hence (the definition) is not too wide. The state of being the cause of abiding in the form (seer) on the part of the *samprajñāta* is only through the *asamprajñāta*.

Others, however, following the previous *Bhāṣya* opine that the adjective of *nirodha* is to be completed in the sense of being the contrary of afflictions and activities etc. and consider the definition to be equally applicable to the two yogas.

Arguments in favour of the definition not being too wide to cover the three states beginning with *kṣipta* etc. are being adduced, with the words "*cittam hi*" etc. *Prakhyā* is philosophical knowledge, with the help of this word all *sāttvika* aspects are covered. *Pravṛtti* is action and by this all *rājasika* aspects are to be understood. *Sthiti* is a tendency to immobility as sleep. All *tāmasika* aspects should be understood by this. Respectively these reals, *sattva*, *rajas* and *tamas* are known by their qualities. Being dependent on others, they are called *guṇas* or subordinates like form etc. The substratum of these subordinates—the reals—*sattva*, *rajas*, *tamas* are called themselves *guṇas* because they are the real strands of the rope (of reality). So the *citta* of the nature of philosophical knowledge etc. is of three *guṇas*, made of the three *guṇas* like the rope.

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* The author wishes to record his thanks to Dr. M. D. Paradkar of the University of Bombay for going through the manuscript.

YOGA IN MODERN TIMES*

II

THE older concept of Yoga as an ingathering of the mind in search of the Self and a conducive social situation where faith, sacrifice, and similar idealistic tendencies were prominent met with a challenge with the advent of industrial civilization. As a result of a dramatic and radical change in our knowledge of hidden reservoirs of energy in Nature, the older civilization has been left behind. We feel that there is no limit to the power and energy which Nature could be forced to release—either for constructive or destructive ends.

As S. V. Kale has pointed out, each of the different periods contributing to material prosperity, unfortunately have added not a little to the stress and strain in daily living of most men and women. "While doing some good each industrial age has done great harm and evil, so that the good it has done is much less appreciated". The untold social, economic or political injustice which is rampant in each age is not so much the result of the new scientific and technical know-how but of misuse to which it is put to by individuals and groups who wield authority and power but somehow lack the knowledge or desire of using it properly. The eminent individuals who represent the best hopes and aspirations of their groups must bear in mind the great responsibilities entrusted to them by people. This can be learnt only through ruthless introspection of one's own actions, experiences, thoughts, emotions as well as by shrewd sympathetic observation of the same in others. This is where psychophysical system of training like Yoga offers hope for humanity while it is bearing the stress and strain of industrial age.

Each new scientific or technological age in industry has presented to masses as well as classes its characteristic head-aches which recur every now and then in daily life. A complete reorientation, mobilisation and re-integration of personality is most likely to be accepted as a correct prescription. And today, scientists have little doubt that the ancient methods of physical, mental, social, moral, emotional and intellectual training in various systems of Indian thought—particularly Yoga—has quite some significance here.

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* A summary of Yoga in Modern Civilization in the new publication of the Institute, *Yoga in Modern Life.*

According to Sorokin, the difficulty in acceptance of yoga way of life is the present sensate culture. The sensate culture which emerged with a major belief that true reality and true value were mainly or exclusively sensory, denies the existence of what is not perceived by the senses. The organs of senses with the secondary help of human reason, were made the main arbiter of the true and false, of the real and unreal, and of the valuable and the valueless. Any supersensory and supernatural revelation, any mystic experience, any truth of faith, began to be denied, as a valid experience, a valid truth, and a genuine value. The major premise of the sensory nature of the true reality and value is the root from which developed the tree of our sensate culture with its splendid as well as poisonous fruit. Its first positive fruit is, an unprecedented development of the natural sciences and technological inventions. The first poisonous fruit is a fatal narrowing of the realm of true reality and true value. Since true reality and true value were thought to be sensory, anything that was supersensory, from conception of God to the mind of man, anything that was non-material, that could not in the way of daily experience be seen, heard, tasted, touched or smelled, has to be declared unreal, non-existent, and of no value.

The way out of such a tragic situation is first to realise the gravity of the situation. "The first step in this direction consists in as wide, as deep, and as prompt realization as possible of the extraordinary character of the contemporary crisis of our culture and society . . . He is a poor doctor who treats dangerous pneumonia as a slight cold. Similarly nothing but harm can ensue from the prevalent treatment of the present crisis as a slight and ordinary maladjustment.

The line of re-examination and re-evaluation of this crisis and discovering a better culture lies in the direction of the integralist conception of truth, reality and values. More specifically, it demands an unequivocal recognition that sensory reality and value are but one aspect of the infinitely richer true reality and value ; that these have a supersensory side, that the supersensory side is the supreme aspect of value reality, and as such it is absolute.

Will the solution to the crisis that we are passing through in our values and culture come through a natural evolutionary process in the West as well as in the East? According to K. L. Sondhi, "In the West we meet with a beginning of such idealism. Its manifestations could be seen in attempts to create Welfare States, in sharing of high standards of living in capitalistic countries, in positive control of nuclear armament and the bold experiment in international humanism—the United Nations". He however fears that, contrary to popular expectations, the threat to this Western Idealism is not going to come from Russia or America but from Asia. The industrialism that Europe discarded is becoming entrenched in Asia. It will be conflict of materialised Asia with idealistic Europe.

The West must bring about a radical change in its approach to Asia. Instead of giving aid for more industrialisation in imitation of the West, it must help in preservation of the idealistic values and way of life . . . One of the best way to bring about revival of idealistic culture is reinstatement of Yoga. Yoga, alike the Indian culture in which it took birth, is a spiritual approach to life. The essence of this experience is its attunement with the unity of all life. Though not unknown to other religions and philosophies, its apprehension of universal unity has nowhere else been made the essential basis of sociology. The one problem which has engaged the attention of Indian seers from time immemorial is the desire to understand the meaning and ultimate purpose of life and then to deliberately organise a society where these ends can be realized.

We are thus able to appreciate how there is great difference between the ancient and the modern approach to life, and how the knowledge of reality and values today are sensate and material—where there is no place for ideals and for such supersensible concepts like spirituality, God etc. In spite of this metamorphosis, it is felt by many that spiritual systems like Yoga are the only known processes for halting a catastrophic swing inspired by the sensate culture. The leaders of the world and masses need an education on self-knowledge and self-discipline. The way out of the present crisis is through Yoga—probably a reorientated Yoga.

(*Continued*)

Searching behind the bionic automaton—objectively, the man la cybernetique—Yoga subjectively discovered the man as the prototype of the universe itself (*brahmāṇḍa sanjnake dehe*) governed by infinitely subtle but universal laws beyond the ken of science. Yoga however succeeded in contacting the gigantic complex of man—the unknown—and remains convinced that its capacity is immeasurable. This esoteric approach to man behind the man has for that reason remained secret and sacred from the time it was first explored. It reflects the highest achievable by man and, in the context of its socio-cultural implications, introduces relative and new value not commonly accepted or practised by the society. For example, freedom, according to Yoga, is not to be inhibited by the mere effort to achieve freedom from want but should include also freedom from desire (*vāsanā*), from attachment (*vairāgya*), and finally even from the false identification of Self (*asmitā*).

SHRI YOGENDRA

TRATAKA FOR THE EYES

An English author, who was near-blind for the last fifteen years of his life and in imminent danger of losing his eye sight completely for life time, writes from personal knowledge of what a remarkably strong organ the eye is. "It is inherently tough, has a remarkable resistance to infection, and can take terrific beating. Your eyes can stand certain medical drops that would burn your tongue."

Eye troubles come slowly and are hard to detect. Special care of the eye should form a part of one's daily routine. In ancient India, many such hygienic practices were incorporated during the day. This included sun-gazing, eye-bath, eye-massage, fixation etc. *Trāṭaka* is such a fixation that strengthens the muscles of the eye. We are told that external muscles of the eye are six.[1] These muscles need proper exercise. In fact, certain defects of the eye arise from overuse, misuse or underuse of these muscles.

Trāṭaka is a *kriyā*—or purificatory process which is traditionally practised by gazing on the tip of the nose or space between the eye-brows. The practice is difficult for persons with weak eyes ; and, therefore, two simple practices of right shoulder gaze (*dakṣiṇajatru trāṭaka*) and left shoulder gaze (*vāmajatru trāṭaka*) are proposed by Shri Yogendrajī for the beginners.[2]

One should sit in sukhāsana pose. Maintain the body and head erect and try to gaze down and side on right shoulder. If one can locate the right shoulder, one may fix the gaze on a point on the shoulder. One should maintain the gaze for only a few seconds in the beginning. Later,

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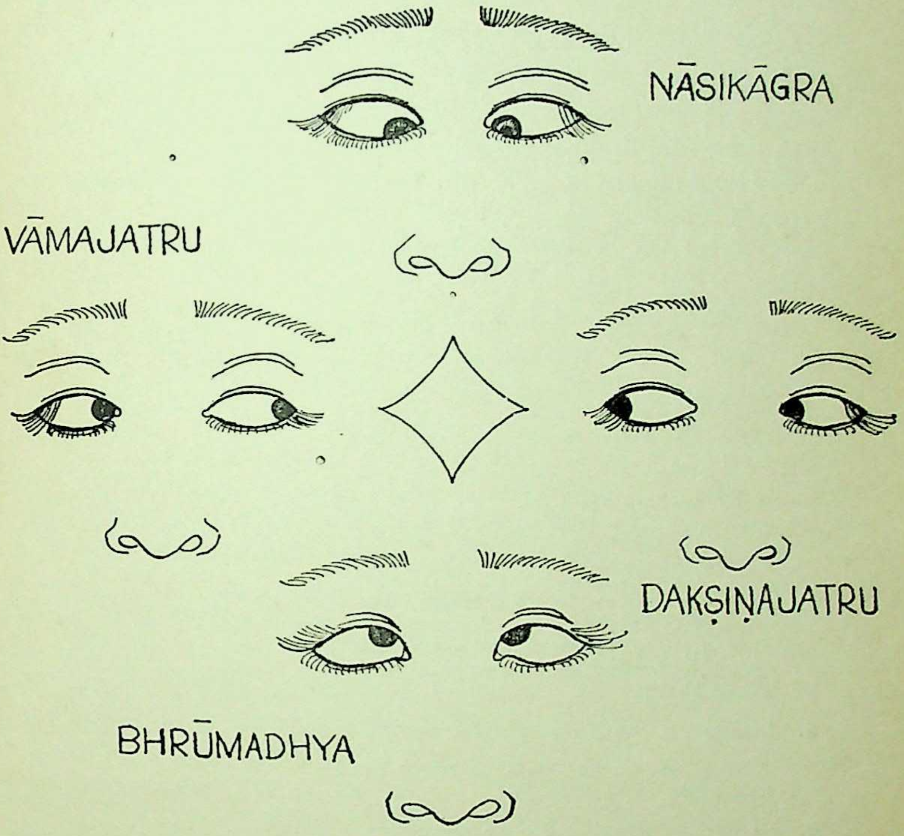
[1] The internal rectus turns the eye horizontally in, the external rectus turns the eye horizontally out, the superior rectus moves the eye up and in and also rotates the upper pole of the eye inward, the inferior rectus pulls the eye down and in and rotates the upper pole of the eye outwards, the superior oblique tilts the upper pole of the eye in and also helps in rotating the eye downwards and outwards, the inferior oblique tilts the upper pole of the eye out and also has the function of rotating it upwards and outwards.

[2] These two institutional practices for the care of the eye have proved to be of equal benefit alike the traditional ones.


NĀSIKĀGRA
VĀMAJATRU
DAKṢIṆAJATRU
BHRŪMADHYA

the period may be increased to thirty seconds in the first month. No strain should be permitted, like watering of the eyes or ache etc. In case, the beginner cannot locate the shoulder he may use a pencil to direct his gaze upto the shoulder. The pencil could be held by the left hand, while gazing at the right shoulder, and should be held first in the front and then slowly moved sideward and downward.

As far as possible, the head should not turn, and the eyes should be wide open during the practice. Repetition of the practice may be done in the beginning. Later, when one is able to gaze continuously for half a minute or more, the practice may be done once only. Suitable rest should be provided after each round by closing the eyes for a short while or by pressing them firmly with the eyelids.

STEPS	OBSERVATIONS
1. Sit in Sukhāsana.	
2. Direct gaze sideward and downward on right side. *** Do not turn the head.**	
3. Locate the surface of the shoulder and fix a point to gaze on. *** If you could not locate shoulder, take a pencil in left hand, keep in front and then move it sideward and downward gazing at the tip; stop where gazing becomes difficult.**	
4. Maintain gaze without blinking eyes. *** Stop when eyes begin to water or strain felt.**	
5. Return to normal and close the eyes. Repeat on left side.	

REFLECTIONS

by ANAND

Six silent preceptors are spoken of by Bodhya. Bodhya learnt renunciation in this manner. The preceptors are the courtesan Pīngala, the snake that does not make its own home, the osprey who despises meat, the bee living on flowers, the maker of arrow who gets engrossed, and the maiden who can concentrate. Bodhya told king Yayati, son of Nahusa, that he conducted himself according to instructions from these silent teachers but that he himself does not instruct anyone.

The ideal before such ones is king Janaka of the Upanisads who said that he possessed unlimited wealth because he had nothing. King Janaka inspite of his royal possessions did not hold any attachment for material objects. He enjoyed the same satisfaction in his disinterested state as one would with possessions.

Bodhya himself speaks of Pīngala who as a courtesan expected her man on an appointed day but on his not turning up for long she developed a disgust for sensuality It is said 'building of a house is for pain. Entering a house made by another, a snake is quite happy.' Bodhya found the teaching of this preceptor—the snake—very valuable. A hawk was caught by a person and domesticated. The man gave only bread and sugar as food. When the hawk grew up, the man felt pity and released the hawk. No sooner the bird was released than it went for its usual diet. While the bird was carrying away a piece of meat in its beak, a large number of hawks followed it. Being overpowered by numbers, the domesticated hawk abandoned the small bit of meat and decided never to take it. The bird found peace only this way. The bee who follows flowers and gathers honey is an ideal for Bodhya who does not wish to enter into controversies among preceptors and Gurus but rather wants to arrive at essence of things. Association with people is always confusing. This is found by Bodhya in the jingling caused by bracelets to a maiden Sankha. In association with many there is quarrel which is destructive of concentration. The last teacher of Bodhya was a maker of arrows. The man was so engrossed that he missed seeing even the king of the country pass near him.

SELF-IMPROVEMENT

Jivan Vikāsa nā panthe by U. N. Darsandas, Udasin, Sant Kutir; Sihor ; *Yoga of Conquest* by Swami Sri Anandacarya ; *Nature Cure* by C. H. Rolph in *New Statesman* : *Bethādu Jīvanmā ārogya* by M. M. Bhamgara, Paricaya Trust, Bombay-1.

"Science may some day find out—as the yogins found out long ago—that in the management of the exhalation and inhalation of the breath lies the key to the secret of the influence of life upon body and matter. In many ancient languages, the same word does duty for '*life*' and for '*breath*', but this may be a mere coincidence and philologists may regard the word as an attributive optionally used as a substantive. It is however remarkable that the systematic practice of breathing according to the rules of *prāṇāyāma* bring about in a short time a complete revolution in the universe of the body, will, emotion, and understanding. Rhythmic breathing braces the entire physiology of man just as arctic air braces a whole continent. Exercises of the breath does what ordinary gymnastics or sports fail to do. It creates, in addition to a sound body and a sound brain and a rich voice, the spiritual sphere of man. 'Brahman', 'soul', 'freedom of the will'—all these are as vague as words heard in dream to those who derive their ideas on such subjects from books. No man can truthfully believe in Brahman or soul or freedom of will until he has become the soul; until, in fact, he has become Brahman. The philosopher speculates on the nature of ultimate things, starting from the experience of 'the given' and ending by declaring that the Ultimate Reality does not fit in with the experience of 'the given.' But the yogin bit by bit conquers the microcosm of breath and elevates himself to the rank of the arbiter of a planet's fate."

Swami Sri Ananda lived in Scandinavia in the beginning of the century and imparted Indian wisdom through his Gaurishankaramath. His works which have become rare consisted of literary gems like the *Cave of Gaurishankarguha*, and *Tattvajnana* etc. His emphasis on *prāṇa* as the medium of self-improvement in the hands of the yogins is worth noting.

In fact, it would not be very wrong to compare the ancient yogins to the great scientists of the present era. Like the famous J. B. S. Haldane who subjected his own body to many experiments and a hundred times was in imminent danger of dying; these pioneers of healthy living in all planes of consciousness carried on epoch-making experiments on themselves. The discoveries these ancient scientists made and the techniques they perfected for the good of humanity are with us. We have yet to rediscover the worth and value of these self-reliant processes of improvement whether physical, mental, moral or spiritual.

Unfortunately, the modern man in the words of C. H. Rolph "in the humblest possible imitation of those great men, and equipped with a life time's scepticism" goes through some of these methods in a haphazard manner. Rolph himself discovered through his doggedness the therapeutic value of natural living. He quotes Voltaire—"the art of medicine consists of amusing the patient, while nature cures the disease" —to emphasise the philosophy of natural living. Integration of some healthy habits of living is the problem before the naturecurists. Importance of food, exercise, rest, breathing etc. is advocated by these men who often go extreme and are termed faddists. Bhamgara quotes western authors who advocate 'Exercise break' instead of 'Tea-break', stopping use of lifts and elevators, stopping use of sugar, exercise in water etc. for men with sedentary habits.

Darsandas rightly stresses cultivation of the art of healthy living. Most of our problems—including health problems—are a result of wrong habits of thinking and living. We rarely bring a constructive attitude to solve our difficulties. Instead we exaggerate them and remain constantly brooding over them. As is well known, our feelings, emotions and thoughts have also a lot to do with our physical state of being. It has been observed that men with a spiritual attitude in life and those of a religious bent of mind are able to solve their worries, anxiety, neurosis and similar problems much more easily than those with a material and selfish outlook. Such attitude could be cultivated with the help of study of religious literature or faith in a teacher. Deeper convictions will of course come from one's own experience.

SWEEP AWAY THIS ILLUSION

by SWAMI SRI ANANDA ACHARYA

GOD of the coming Age, fill Thou this cup of old life with
Thy new wine !
My soul is weary with events surrounded with the sighs of
passing time.

The sunlight of to-day is stained with the soot of yesterday's
memory of Night's sanctuary desecrated by the wailings
of massacred innocents, of Morning's sun-smiling peace
broken by the roar of guns and the harsh-voiced orders
of armed captains, of the tears of mothers, the graves
of lovers, of corn-fields ruined, of green-bowered villages
turned into desolate haunts of ghosts—alas ! the tide of
Pain's dark ocean has flooded the stream of Life !

Ah, shall Annihilation be the guardian of life-to-be ?

Or shall the beasts and serpents be raised to angel-height by
the waving of Annihilation's cruel wand ?

Light, O Light, encompassed by million-fold universes of
darkness,—though infinitely small, yet dost thou burn,
O light

Seed of Truth, O tiny seed embedded in a continent of ice,
overhung with a curtain of mist and fog !

Sweep away this illusion, O Soul, and let man's

Hate-numbed heart open like a lotus to the sun of Love.

O God of the coming Age, fill Thou this cup of old life with
Thy new wine !

In memory of late Shri B. B. Chemburkar

SHRI P. B. CHEMBURKAR
Balavant Niwas, 6th Road,
Santa Cruz, Bombay-55.

GOVERNMENT VIS-A-VIS YOGA

ONCE Prof. Julian Huxley, the eminent biologist, together with Dr. Godel visited India in connection with the Indian Science Congress. Dr. Godel had heard about the yogis living in India who were possessing useful knowledge. He interested Dr. Huxley to visit some yoga centres and consider scientific investigations. Prof. Huxley later disclosed in an interview that he did not succeed in contacting the right persons and he and Dr. Godel were disappointed. One of the suggestions that he made out was that the Government of the country could help interested foreigners to get in touch with bonafide practitioners. In absence of this, scientists would not be able to take proper interest in Yoga.

This incident is one of many. Dr. Therese Brosse of the UNESCO and an assistant of Prof. Huxley had a very unfortunate journey through India in 1951-52. She lost much time and money in searching yoga centres, and then getting duped by some of the non-bonafide ones. This she said in a press conference in Bombay. One pet yoga centre which continues to receive much government assistance was approached by a certain scientist of international repute. The Director of this centre became so nervous at the proposition of allowing himself or his *chelas* being tested under scientific scrutiny that he showed no interest in having such investigations done. The scientist was surprised since she had learnt that the centre was a government-aided centre for research.

In contrast to this, we have the sad plight of a yogic practitioner who was investigated by medical colleges for certain phenomenon. This person was promised financial aid by the Government. The yogin was hopeful, though the state government paid him only Rs. 200 per year. The Central Government promised a bait of a large institute; but after some time, the Education Department simply backed out of its commitments. The government stopped even its grant of Rs. 200 per year. These are minor incidents in the modern history of Yoga—the major ones, to be disclosed, are a scandal which have made the scientific and educational approach to Yoga in India well-nigh impossible.

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

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THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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THE CLASSIC YOGA

by SHRI YOGENDRA

> It openeth wide
> Plain for all feet to tread, easy and near,
> The noble eightfold path, it goeth straight,
> To peace and refuge. Hear !
>
> *Light of Asia*

NOTWITHSTANDING the various schools of Yoga which accommodated all forms of thinking in relation to man and the ultimate, and notwithstanding even the differences held by various authorities in regard to the number of yoga accessories (*yogāṅgas*), the basic fact remains about the classic Yoga being *always* spoken of as the eightfold path (*aṣṭāṅgayoga*).

What is this classic Yoga ? It is that part of the yoga philosophy which is attributed to Patañjali and therefore also referred to as Pātañjalayoga. It covers both the yoga ideology and yoga technology in their foundational form. Whatever has evolved from this classic Yoga is in the form of traditions, and not any new Yoga. So while ideologies have some sort of personal or group endings, the technology has remained firmly grounded to the roots. The apparent differences are merely the simplifying, elaborating, softening or shortening of the basic technology. Therefore the practical means of Yoga (*kriyā yoga*) have to be largely accepted *in toto* by almost all the schools of Yoga.

To lend weight to one school of Yoga against another is as *un*yogic as it is unreal, and as condemnable as it is perfidious. Yet many continue to extol the specific Yoga they follow and disprize the others. This tendency which is so evident has been born of ignorance since all the elements of yoga technology are needed and present in the success of all Yogas. What are these elements on which the structure of yoga technology is built? These are the eight accessories (*aṅgas*) or steps as the main limbs of yoga technology which *should* be present during the practice, progress and success of Yoga. They are therefore also referred to as the appropriate requisites of a would-be-yogin. What is relevant is that the success of one's yoga endeavours depends *solely* upon the scrupulous observance of the *yogāgas* and not upon any school of Yoga one follows.

No matter what school of Yoga you might follow, it must have the following: (1) conditioned yoga behaviour, both personal and social (*yama*); (2) attitude sublimated to yoga norms (*niyama*); (3) physical discipline (*āsana*); (4) control over bionergy (*prāṇāyāma*); (5) abstraction (*pràtyāhāra*) (6) concentration (*dhāraṇā*); (7) meditation (*dhyāna*); and (8) consciousness absolute (*samādhi*). Of these, the first five which constitute the psychosomatic approach are referred to as external Yoga (*bahiraṅga*), while the latter three which affect the psyche are known as internal Yoga (*antaraṅga*). Their respective sequence is calculated to increase moral, physical and mental purity as each is gradually perfected.

Why purity? Because man with his inheritance of an animal has to outgrow his animality—for that, in fact, is the essence of evolution. Yoga refers to the refining process in case of man as purification. The average man when screened through yoga norms—or, for that matter, even through popular norms—is naturally so impure (unhealthy), physically and mentally, that it is nearly impossible to try internal Yoga before completing the external.

This evolutionary process of refining man at all levels of his consciousness is called *śuddhi* or purification. The yoga technology does not merely remove the impurities of both the body and mind but also helps the mind by removing all such obstacles as stand in the way of highest discriminative knowledge. They are thus supposed to operate in two directions (*i*) in disassociating the impurities (*viyogakāraṇa*) and (*ii*) in removing the obstacles which obstruct the course of mind for attainment of the desired perfection (*āptikāraṇa*). According to Yoga, *citta* (personality-complex) becomes pure in proportion as the impurities are cleansed.

IN SEARCH OF A SOUL

(CONTRIBUTED)

WHAT is the ultimate aim of Yoga? If the modern man has methods to look after his body and mind, what more can yoga do for him? Today we have evolved very scientific systems of body building; we have perfected vaccines, drugs, insecticides to live in excellent hygienic conditions; we have powerful medicines to combat most infectious diseases; surgery has made great advances; and with the help of modern psychotherapy we are able to look after mental ill-health. What more remains for the modern man to discover in Yoga ?

"The psychic life of civilized man" it is however said, "is full of problems; we cannot even think of it except in terms of problems..Statistical tables show a rise in frequency of cases of mental depression in men about forty. In women, the neurotic difficulties generally begin somewhat earlier". Jung illustrates the point this way: "The one hundred and eighty degree of the arc of life are divisible into four parts. The first quarter, lying to the east, is childhood—that state in which we are problems for others, but are not yet conscious of any problems of our own. Conscious problems fill out the second and third quarters; while in the last—in extreme old age—we descend again into that condition where, unworried by our state of consciousness, we again become something of a problem for others."

When speaking of spiritual problems, we are dealing with matters not clearly understood. People are aware of physical diseases, and mental suffering but are, on the whole, confused about the wider psychic cravings of the inner self. That many physical problems like the whole range of psychosomatic diseases arise from emotional conflicts is just getting accepted. That the roots of many human problems lie in the psyche is yet to be realised. The '*depth psychology*' of Carl Jung is an attempt in this direction. As Cary Baynes in his introductory remarks to Jung says, "Between extreme of traditional faith and militant rationalism, every conceivable opinion about this great problem of humanity's next step in psychic evolution is to be found. It may be said that the middle position is held by those persons who know that they have outgrown the Church as exemplified in Christianity, but who have not therefore been brought to deny the fact that a religious attitude to life is as essential to them as a belief in the authenticity of science. These people have experienced the soul as vividly as the body and the body as vividly as the soul. But the soul has manifested to them in ways not to be explained in terms either of traditional theology or of materialism. They do not wish to severe the real piety they feel within themselves from the body of scientific facts to which reason gives its sanction. They are convinced that if they can attain to more knowledge of the inner workings of their own minds, more information about the subtle but none the less perfectly definite laws that govern the psyche, they can achieve the new attitude that is demanded without having to regress to what is but a thinly veiled medieval theology, or on the other, to fall victim to the illusions of the nineteenth-century ideology."

Unfortunately, modern psychotherapy which is proposed to be the answer to the search of the modern man for a spiritual understanding of life is just scratching at the surface and has not been able to penetrate to deeper layers. The technique of the psychiatrist and psychotherapist is a third person's approach. "The mind is part of the body which could be dissected on the table". Such a mind is of course not a living mind, it is no mind at all as a professor of Indian Philosophy has said.

J. Jordens sees much similarity between Yoga and Jung. Speaking about the '*Unconscious*' of Jung he says, "With the collective unconscious, we enter into a psychic world of cosmic dimensions, which is direct continuity with the personal conscious and unconscious psyche. For the collective part of the unconscious no longer includes contents that are specific for our individual ego and result from personal acquisitions, but such as result from the inherited possibility of psychic functioning in general, namely from the inherited brain-structure. This inheritance is common to all humanity, perhaps even to all the animal world, and forms the basis of every individual psyche". Jordens believes that psychic life for Yoga goes down beneath the ego-function, and reaches back in time through evolution. When Jung speaks of "inherited possibility of psychic functioning in general" these words fit the cosmic Buddhi and Ahaṅkāra thus reaching down into the primal evolutes of Prakṛti.

About this theory of unconscious, Hans Jacobs another psychotherapist has to say that in absence of philosophical background and spiritual instruction, one fantasy of unconscious is replaced by another here because this concept lacks a fundamental idea of all-pervadingness. Jordens who tries to find similarity between Jung and Yoga realises that, in the system of Jung, spirit is reduced to a complex and put on the same footing with nature. Jung thus says, "We should, therefore be prepared to accept the view that spirit is not absolute but something relative that needs completing and perfecting through life." "The past masters in the art of self-control, the yogis attain perfection in samādhi, a state of ecstacy, which so far as we know is equivalent to a state of unconsciousness. It makes no difference whether they call our unconscious a 'universal consciousness'; the fact remains that in their case the unconscious has swallowed up ego-consciousness." Hans Jacobs has found even references in Jung to the effect that samādhi is a meaningless dream state; that yoga is not useful for the Western mind.

Jacobs rightly says that "unconscious in Indian terms is the domain of the *saṁskāras*. The idea of rebirth without which everything in this life remains an enigma is not discernible by analytical methods. "Jung has to by-pass it. Therefore he explains the collective unconscious with the brain-grooves inherited from ancestors. It does not occur to him whether the impersonal is not the true substance and foundation of our being upon which the ego has only been superimposed so that the psyche would be ultimately as little 'personal' as the body."

The role of Jung as a soul-guide is ill-advised if he has no clear conception of how to gain the experience of the free, or freeing state of mind. This is impossible without cultivating a control of the mind and without a clear direction to spirituality. To quote Jacobs again, "Jung's researches are confined to certain districts of the 'unconscious' which are incomplete within themselves. In order to justify his own inability, Jung declares the true nature of things as inaccessible". In fact how these theories have affected the technique of psychotherapy is borne out by a comparison of the two systems Yoga and psychotherapy. Geraldine Coaster had long back mentioned some of these weaknesses. "The weak point of analytical therapy at present is precisely its lack of an objective. The journey is apt to come to an inconclusive end because the traveller gets tired and thinks he has gone far enough". To the eightfold path of Yoga and especially the last five steps, psychotherapy has no parallel to offer.

About Jung's method of searching a soul, Jordens quotes him, "Usually consciousness is characterised by an intensity and narrowness that have a cramping effect . . . everything must be done to help the unconscious to reach the conscious mind and to free it from its rigidity. For this purpose, I employ a method of active imagination which consists in a special training for switching off consciousness, at least to a relative extent, thus giving unconscious contents a chance to develop." He analyses the dreams, symbols, archetypes, thrown up by the unconsciousness when the conscious is switched off. The contact with the collective unconscious inflates the personality. This is believed to be similar to cosmicazation in Yoga.

Western authors with no direct experience of Yoga have recently interpreted yoga states following pratyāhāra in terms of concepts of modern psychotherapy. It is said that the yogin in meditation descends beyond the ego into a world of cosmic dimension, into the essence of the cosmos itself. And the world of the collective unconscious that wells up, according to Jung, when ego-function is dormant, has similar conscious dimensions, it is said. Unfortunately this theory of cosmicazation repeated by Eliade like the theory of Shamanism propounded by him may appear to explain some aspects of yoga mysticism. In a scientific interpretation of classical yoga, possibly, there will be no place for cosmicazation, shamanism, or pan-plactal theory.

While modern analysts have begun to admit that 'analytical therapy' in the West is a new and young experiment they are not really in a position to be soul-guides as claimed by them without their taking aid of firmer metaphysical theories and practical techniques as available in the East. Jung is scared of Yoga and has his preconceived notions against adapting its ultimate principles. Very suggestively he says, "While we are turning upside down the material world of the East with our technical proficiency, the East with its psychic proficiency is throwing our spiritual world into confusion. We have never yet hit upon the thought that while we are over-powering the Orient from without, it may be fastening its hold upon us from within. Such an idea strikes us as almost insane because we have eyes only for gross material connections, and fail to see that we must lay the blame for the intellectual confusion of our middle class at the door of Max Muller, Oldenberg, Neumann, Deussen, Wilhelm and others like them."

GENESIS OF MODERN YOGA

by C. L. DESAI

ONE day about the year 1907, a tall burly person in khaki coat and a dhoti was pacing up and down the narrow corridor of a small building. He was occasionally looking towards the street. It was quiet all round. Village students sitting on plain benches without desk were busy studying in the adjacent rooms. A thin little boy, rather weak in health, following a middle-age person appeared in front of the burly man. The man spotted the weak boy who had come to be admitted in this school. He talked to the person who had brought the boy and impressed upon him the need for building up the health of the child. The guardian, who happened to be himself a teacher, nodded approvingly. Little did the Guardian know what the burly man had in mind for the little boy he was admitting to the school.

In the small town of Amalsad, Gulababhai Raghunathji Desai—that this man in khaki was called—was a very conspicuous figure. His physical appearance was arresting, he was tall and extremely well-built. His bubbling enthusiasm in the cause of health, his almost fanatical belief in the reformist principles of Arya Samaj and his habit of preaching the same whenever and wherever he was, made Gulababhai a legendary character in the entire area. No sooner the eyes of this famous teacher fell on Mani—later Shri Yogendra—in the above incident, he decided on moulding the sickly young boy into a man of strong physique and high ideals.

To the children like Mani and myself, who came from round about villages and were studying in the one-man school run by Gulababhai, he became a source of tremendous inspiration for three years that we studied under him. For the first time, we learnt of punctuality and discipline under him. For, till then the village scholars were accustomed to be at the village school any time in the morning and again in the evening with a break in the afternoon. Regularity of attendance was wanting but, Gulababhai taught the children to attend the school at the right hour, that is 10 A.M. and leaving only at 5 P. M. Even to this day, many oldtimers recall the "*official time*"—they jocularly called,—which Gulababhai imposed. The Anglo-Vernacular school with about thirty students on its roll and Gulababhai as the only teacher charged half a rupee per month as fee ; but the attention the teacher bestowed on the pupils right from morning ten till evening five was far greater than what is available today in the best of schools.

It was customary for the teacher to take up a class for some time, then ask the pupils to continue their work, while he moved away to another class. It was not always English, arithmetic or geography that was taught in the classes of Gulababhai. On the slightest pretext, the teacher would soar away to the lofty hymns of the Vedas or advocate the cause of reformation of the decadent Hindu society. His favourite subject was, of course, health and character-building of the young students. Physical exercise and pure life were the pet phrases that echoed and re-echoed all day in the rented house that was the school.

The early reformist tendencies in Shri Yogendra could be traced to the influence of this great teacher. So imbued with the spirit of science, reasoning and reformism was Gulababhai, that it did not require him always a class room or his Anglo-Vernacular school to expound his ideas on the subject. On the streets, in private homes, in the fields, this towering person—a veritable giant in his external looks—drew crowds of credulous students and illiterate villagers to whom, in very sincere and moving manner, Gulababhai expounded the tenets of Arya Samaj movement. Do away with age-old superstitions and prejudices, do notbelieve in foolish statements that advocate rituals, believe in the authority of the Vedas, were some of the points that Gulababhai made out.

It was however in the field of health education that the contribution of this dedicated teacher is most remembered by his pupils, even to this day. He not only inspired the pupils to take to physical exercise but in the class rooms he also demonstrated the right methods of physical exercise—though the class subject happened to be different—and went out of his way to provide nutritional food and similar encouragements to deserving pupils.

Gulababhai kept the promise he made to himself when he spotted Mani on the day of the latter's admission. He gave special attention to the young boy, made him learn physical exercises, helped him to master the difficult ones, took the boy regularly to his home, fed him nourishing food and did whatever he could, till such time that the lean and thin school boy gradually transformed himself into a well-built person who in a short while became the strong man of the area. It is said that no single student who came under the influence of Gulababhai developed himself physically so well as Mani did. The teacher was proud of this and inspired the pupil to continue physical exercises, to partake of nourishing food, and entertain pure thoughts in his mind. With a willing pupil and a paintaking teacher, in the period of few years, Mani became a prize-wrestler of the taluka, expert physical culturist and cynosure of all eyes.

Several incidents are recalled of the exploits of Mani during this period, how he tamed a wild bull that became a terror of the village, and how he bore the burden of a heavily loaded cart on his back when the axle was to be repaired. The funniest incident that could happen is, of course, when Mani appeared for his matriculation examination at Ahmedabad and was required to stand for an oral examination before Principal Robertson noted for his love of physical culture. As Mani passed a crowd of nervous students waiting at the entrance of Robertson's office and entered the room of the Principal, the latter was struck by the appearance and physique of the young boy. Instead of examining him for the orals, the jocular Principal asked Mani if he knew wrestling. Mani nodded in approval. The Principal took off his coat and invited Mani to a wrestling-bout in the Principal's room. Mani took the matter seriously and in a matter of few seconds downed the principal to the floor. A loud sound was heard as the tall, muscular and heavy Principal Robertson landed on the floor. There was commotion outside as many students suspected that the angry Mani must have manhandled the Principal. But the sporting Robertson was quick to get up, congratulate Mani, assure him of a pass, and accompany the boy upto the entrance.

YOGA IN MODERN TIMES*

III

It is generally accepted that a high percentage of ailments seen by medical and non-medical healers are on a psychosomatic basis. This indicates that the psychogenic component is largely responsible for the maintenance and dissolution of the symptom. It is generally agreed that all forms of suggestive therapy yield approximately the same number of cures for psychogenically based symptoms. Thus, it is obvious that it is not the methodology that is the responsible healing factor but rather the belief, faith, confidence, expectant attitude and motivation that are enhanced as a result of a healthy and strong interpersonal relationship. If this observation is acceptable, then Yoga, hypnosis, theotherapy and other methods which employ autosuggestion will work in direct proportion to the way the patient's beliefs are compounded into conviction. In other words, conviction of cure leads to cure !

However, it must be admitted that the samādhic state of Yoga leads to a more profound stage of introspection than autohypnosis. Thus, this makes possible greater receptivity and objectivity and, consequently, newer learnings and richer understandings. The latter has been exalted from Nirvāṇa to insight, union with God, and other exalted terms. More simply, it is merely that the increased relation and concentration leads to greater self-realization of an individual's problems.

Dr. Kroger says "I have noted that highly autistic introverted individuals can more readily enter this state. This Y-state is particularly suitable for autohypnotherapeutic technics. During self-reflection one wishes to call autohypnosis, the deep meditation leads to insight, self-realization and tranquility. This is due primarily to the increased concentration, turning of attention on the self, and increasing receptivity to positive, constructive and healthy ideas. Where these are repeated again and again, they replace negative, destructive, harmful ideas or thoughts.

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* A summary of Evaluation of Yoga in the new publication of the Institute, *Yoga in Modern Life*.

"In other words, corrective emotional processes are greatly speeded up. Also, viewing the self with greater objectivity (insight) allows a better appraisal of one's needs and this leads to greater understanding (self-realization)".

Analysing hypnosis, Dr. Kroger has said, "The cortex is continually bombarded by outside stimuli, not only through the five senses which constitute the primary signal system, but also from inside the body by a dozen or more routes as proprioceptive, kinesthetic, thermal pressure and others which feed in to the hypothalamus, the secondary signal system. Whenever any one or all the senses are repetitively stimulated, the resultant narrowing of attention causes the organism to respond to stimuli. Their uncritical acceptance leads to production of ideosensory and ideomotor response (the built-in reflexes), the resultant increased suggestibility leads to hypnosis.

"It is difficult to determine where suggestibility ends and hypnotizability begins. At present little is known about sleep, wakefulness, unconsciousness or even consciousness."

While the explanation of Dr. Kroger fits into modern thinking on hypnotism and Yoga and the same is found useful at the time of application, another trend of thinking is that of control of emotions. Prof. Satya Pal agrees that emotions become a force when they are stimulated i.e., on the perception of a stimulus. In fact, stimulus becomes a stimulus only when it is perceived as such. By consciously attending to some other activity ignoring the stimulus, excitement may be delayed or even postponed.

But he believes that frequent stimulation of one emotion or the other and exciting atmosphere are the characteristics of modern civilization. Rush of life due to struggle for more and more material comforts further accentuates this trend. Reduced vitality whether because of fatigue, illness, worry, etc. makes the organism more susceptible to emotional reaction.

But it need not be said that as the present life is full of strains so the best method to prepare us to bear those strains is to live under strains so that we may be habituated to them. This way of thinking is based on faulty assumptions. Why after all should one bear strain ? Is it an end in itself? Certainly not. Health may be accepted as the desirable objective. Health is a state of the organism that finds manifestation in feeling of harmony, efficiency in work, ability to meet an emergent situation calmly, ability to arrive at appropriate decisions quickly and above all longevity. Habituation to emotional excitement reduces vitality, impairs health considerably, and decreases the ability to bear strains of life. Life under normal conditions, i.e., without deviations, equips one better to face future emergency. It is ignored that impulses can be and should be controlled at the emotional level.

Catharsis of emotional reactions in the form of games, drama, painting, creative writing, etc., makes emotional forces ineffective to some extent. But medium of catharsis may not be available all the time and tension may persist till the action is executed. Modern psychology has nothing better to offer in this regard.

But, recognising intimate relationship between body and mind, it is proper to expect that it should be possible to control and regulate emotional reaction through some form of psychophysical education. A healthy body is *sine qua non* of emotional education. Prevalent systems of physical education lay emphasis on muscles, and generally ignore the nervous system. Moreover these involve emotional excitement in the form of competitive urge. Consequently, there is little refinement of emotions through them.

Essential factors for emotional education are: (*a*) Balanced philosophy of life leading to detached and objective outlook. Hurry or worry are eliminated from life; (*b*) Concentration leading to planned perception and conscious action; (*c*) Balanced exercise of all the organs so as to ensure normal functioning and to test their vitality to meet demands of emergency; (*d*) Relaxation that may release muscular and nervous tension.

(*Continued*)

A HEALER YOGIN

by H. R. YADAV

KASHINATH Sangamnerkar is a self-taught yogi. In fact, he turned his handicaps to advantage while learning yoga and in mastering a system of healing. Born a silversmith, he developed his craft very well till the age of 21 when he suffered from sinus troubles. He tried all means and when he could not get rid of his painful ailment he thought of ending his life. He was disuaded by his teacher from such rash act. Kashinath became a devotee of Krishna Sha under whom he learnt spiritual wisdom. The silversmith began experimenting with his body and though not taught by any teacher he mastered difficult physiological processes. Many an asanas and kriyas were perfected (*siddha*) by him.

Kashinath cured himself of his sinus as he rehabilitated himself back to normalcy from an accident to his foot. In doing so the yogic enthusiast detected the subtle working of the skeletal system. Very humorously Kashinath ,calls his fractured foot as his Guru. Because it was while experimenting on this that he learnt bone-setting and physiotherapy. The yogi has a mechanically orientated mind. He considers the body to be no different than a machine. By knowing its working and the interconnections of various parts, he claims to cure all diseases. Kashinath gained another advantage in this field of physiotherapy and orthopaedics from learning wrestling. At 68, he is still very confident of his skill in the latter and is willing to challenge any wrestler to a bout !

Kashinath's constant meeting Krishna Sha ultimately was an undoing of his mechanistic interest in physiological Yoga. Mudras, Bandhas, Kriyas and Asanas are not of any worth in the face of Ultimate Becoming. He lays much stress on *sunyaka* pranayama though he believes that physiological processes in Yoga by themselves cannot lead to psychic discipline. The mechanical processes are an aid and not an end. The *satsanga* Kashinath had with Krishna Sha helped in cultivating a philosophical and spiritual outlook in the former.

In 1930, Kashinath Sangamnerkar started his Nature Cure Centre. Relying on hot and cold pack, sunbath, massage, and yoga asanas, the healer claims to have treated all types of diseases. When questioned about the propriety of such a tall claim, Kashinath meaningfully says that the patient suffering from an incurable disease should not be demoralised to feel that he could not be cured. This takes Kashinath—who has applied for a registration as a medical practitioner—to his theory that the number one problem with all kinds of diseases is the patient's panic condition of mind. With his patients, one of the patent admonition Kashinath uses is, "Why are you coming to me? You are not suffering from anything."

Besides his reassuring manners, Kashinath relies on his experience also. He has studied the various measurements of the body and with the help of a thin string he points out to the part which has become shorter than the other. He believes that this is due to dislocation of a bone in that area The bone presses some muscle or nerve or artery and causes pain. By a light manipulation and crack sound, Kashinath seems to set right the defect. However, he pleads that he has no theoretical knowledge of the body. He may be making mistake in a technical description of the method. The healer asks the sufferer to do some suitable asanas or massages the patient generally at the abdominal region. The supply of blood from the liver to the heart being impaired swelling in the region occurs, he says naively.

The yogi maintains dozens of notebooks where he carefully maintains details of patients he has treated. He is very good at drawing the affected parts of the patient and together with a brief history and report he is proud of the proof he is gathering in the cause of his art. Over two hundred and fifty patients come yearly to his home-cum-clinic. Some stay nearby. Others come regularly from outside. He is more confident of polio, ricketts and similar complaints, though he would never tire of saying that he could cure all diseases.

PYTHON'S WAY OF LIFE

In the Mahabharata, in answer to King Yudhisthira's query about an ideal way of life, the incident of a wandering brahmin is narrated. One king Prahrada was struck by the care-free and childlike demeanour of a brahmin who appeared very healthy and happy. Strangely, this man had no greed nor hankering; he was not a religious type either. The brahmin Ajagara moved away from the presence of the king very much like an unconcerned witness who is not involved in what happens round about. Prahrada invited Ajagara for discussion about this most desirable mode of behaviour Ajagara had imbibed.

The brahmin was a wise man who knew that the growth and decay of things went on in this world after some unknown laws. No casual efforts were involved in birth or death. Things happened after their own nature. Ajagara, as a result, does not fix his mind on anything. One should neither rejoice nor grieve about anything, he says. Unions end in separation; hoardings end in destruction. Observing how creatures of every description, including luminaries in the firmament, perish in course of time, he takes on a philosophical attitude. His own name came from the mode of life of a python. The python does not go aggressively after creatures, rather starves at times, and, at other, partakes of sumptuous meals that fall its way.

The brahmin follows this *ajagara* way of life approved by wise men and so he remains happy and contented. He sleeps at times on bare ground, at times on nice beds in a palace. He does not repulse lawful enjoyments that come accidentally, though he does not pursue them. With a passion for tranquility, he is also self-disciplined and patient. Divested of the cause of sorrow in the form of objects of desire, he follows the Ajagara-vow to control the thirsty wandering mind in the Self.

Having himself rubbed shoulders with life, Ajagara would willingly recommend such an attitude to life and the resultant mode of behaviour. The story ends with the promise that those desiring peace and happiness may derive the same by sitting loose to life as Ajagara did.

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YOGA

THE MONTHLY JOURNAL
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INTRINSIC YOGA

by SHRI YOGENDRA

INTRINSIC Yoga has been popularly and vaguely referred to as Rāja Yoga. This represents merely the state of immaculate consciousness which has to be reached by all schools of Yoga. Although this is denied by some schools which believe in dualistic approach—rightly classified by Vyāsa as *samprajñāta* it cannot be gainsaid that, as between the two yogas, the highest and the ultimate has to be of the *asamprajñāta* category where the power of consciousness shines in its own true nature. Until this state is reached, the experience of *samprajñāta* yoga might be treated as a penultimate stage of *kaivalya* (consciousness absolute).

This interpretation of the real yoga is evident from the very sequence of yoga technology. So while the external yoga comprising the first five *aṅgas* helps the would-be-yogin to discipline himself to the state of controlling his senses during *pratyāhāra*, there is yet much left to be done to reach the highest achievable by Yoga. For psychic evolution or inner culture (*antaraṅga yoga*), the mere conquest of the senses is not enough *always because* while the latter may, to some extent, succeed in sublimating objective living, the root potentials of evil still lie deep in the recesses of the *citta*, the personality-complex, which so far have remained untreated, unsublimated or unannihilated.

As a first sound principle, Yoga regarded the average citta as a wandering entity representing either a distracted (*kṣpita*), an ignorant (*mūḍha*), or a distracted but occasionally steady (*vikṣipta*) state. These diffused states of personality—the disintegrated types—are a great personal impediment which stand in the way of physical, moral and spiritual well-being and evolution not only of the individual but also of the society as a whole. These are referred to, in popular parlance, as the various types of an ordinary worldly mind.

This assumption is not denied by modern psychology and psychoanalysis. On the contrary, after elaborate studies in abnormal psychology, such findings of the ancient yogins have been reconfirmed. Basically, it is the diffused personality-complex—the purposeless, stupid, and uncontrolled mental states—which, besides being a contributing source of many abnormalities and ailments affecting the body and mind, acts also as a constant occasioner of unhappiness, depravity and disquietude. Sidis, Jung, La Rue, Reinhardt and others are of the opinion that the diffused, distracted, and wandering mind might even affect the subconscious in such a way as to make it disunified, dissociated, and perverse to a point of insanity. And, when this happens, the tragedy of the psychic life of an individual reaches its ignoble level. It is further emphasized by Yoga that, in the field of knowledge, suchlike diffused mind lies at the very root of imperfection and evokes impurity of personality. That the discipline and control of such mind is both urgent and essential in the interest of the individual and the society is at once evident and undeniable.

Like Andromeda to the rock, the average man remains enchained to the senses and the diffused mind. By the practice of external Yoga, man succeeds in freeing himself from this first condition of sensate and emotional servitude in which nearly the whole of humanity is bound. During *pratyāhāra*, the void between the senses and the mind leads to the conquest of the senses which, in turn, helps to minimize in some measure the objective causes of mental distractions and depravities. Yoga, however, holds that the diffused mind cannot be controlled by mere control of the senses. This for the very simple reason that the ordinary waking consciousness to which the diffused mind belongs does not at any time include or exhaust the whole of the contents of personality-complex (*citta*). It is easy therefore to realize for all practical purposes that there are also causes for the diffused mind to be so diffused. The yoga technology which deals with this problem is termed intrinsic Yoga (*antaraṅga yoga*).

तथैव[1] स्वशरीरस्थं[2] चालयेत्पवनं धिया[3] ।
यदा[4] श्रमो भवेद्देहे तदा सूर्येण पूरयेत् ॥६३॥

In like manner, the prāṇa in one's body may be moved by the wise. When tiredness is experienced in the body, then one should inhale from the right nostril.

NOTE : The commentator speaks again of causing movement of *prāṇa* in the body in harmony with the respiratory act. As pointed out by the commentator, the limit of performance of *bhastrikā* is suggested by limiting the practice till tiredness is felt. When this crestload condition both at the level of the respiratory act and the activation of prāṇa is reached, the same is felt as an uneasy fatigue to caution against any further practice. The inhalation through the right nostril as a stimulant to stabilize the fagging state of respiratory and nervous systems is well indicated in terms of yoga physiology.

1. B_2 reads स्वशरीरस्छं.
2. B_3 has चाल्यते.
3. B_3 has यथा.
4. Again B_3 reads तथा.

यथोदरं[1] भवेत्पूर्णमनिलेन[2] तथा लघु ।
धारयेन्नासिकां मध्य[3]तर्जनीभ्यां विना दृढम् ॥६४॥

So that the abdomen gets inflated (as it were) with air quickly (one should inhale). The nostrils should be held firmly with all the fingers except the middle and the forefinger.

NOTE : With the thumb the right nostril, and with the ring finger and the little finger the left nostril are to be closed. The use of the word '*firmly*' implies that there should be no lapses in the techniques as hereinabove suggested. Many yoga students overlook the subtle hints available in the texts and this leads to failure.

1. यथा तेन भवेत्पूर्णपवनेन तथा etc. is the reading of B_2.
2. पवनेन is the reading in B_3.
3. मध्ये is the reading of B_2

[1]कुंभकंपूर्ववत्कृत्वा [2]रेचयेदिडयानिलम् ।
वातपित्तश्लेष्महरं [3]शरीराग्निविवर्धनम्[4] ।।६५।:

Having performed *kumbhaka* as before, air may be expired from the left nostril. (It) removes (maladies born of dysfunction of) *vāta*, *pitta*, *śleṣma*. (It) increases metabolic tone (physiological fire).

NOTE : The commentator describes the two techniques of Bhastrikā. By his reading of विधिवत्, he means Kumbhaka together with Bandha. One technique is closing the left nostril with the anāmikā and kaniṣṭhikā of the right hand. After this, to perform Bhastrikā with the help of the right nostril i.e. both inhalation and exhalation. When tired, to inhale from the same right nostril and then to close the right nostril with the thumb, the kumbhaka is to be held as long as possible. Then to exhale from the left nostril. Then to close with the help of the thumb the right nostril and to do quick breathing like a bellow i.e. inhalation followed by exhalation through the left nostril. When tired, to inhale through the same nostril and, closing the left with anāmikā and kaniṣṭhikā, to maintain Kumbhaka as long as possible, and then to exhale through the right. This is one way.

Closing the left nostril with anāmikā and kaniṣṭhikā and then inhaling through the right and quickly closing the right nostril with the thumb, to exhale through left nostril. In this manner to do a hundred times. When tired inhale from the same nostril (left) and holding kumbhaka together with bandha, exhale through the left. Again closing the right nostril with help of the thumb inhaling through the left and quickly closing the left nostril with anāmikā and kaniṣṭhikā exhale from the right like the bellows. Doing so again and again and when tired by alternate inhalation and exhalation, one should inhale from the left nostril, close the nostril with the help of anāmikā and kaniṣṭhikā, maintain kumbhaka and exhale from the right.

The reference to "a hundred times" by the commentator indicates the limit. It is the teacher however who should decide the number in the case of each student according to the latter's respiratory capacity and correlated psychosomatic reactions.

(Contd.)

KṢIPTA, MUḌHA, VIKṢIPTA CITTAS*

by RAM UGRA MISHRA

[THE *Bhāṣya* describes the five classes of citta (personality-complexes), viz., *kṣipta* (wandering); *muḍha* (forgetful) *vikṣipta* (occasionally steady); *ekāgra* (one-pointed); and *niruddha* (restrained). The kṣipta citta is moved by rajas and remains distracted. It is a type of mind which is moved to and fro by the rise of passion. Sometimes such passions generate temporary concentration. The muḍha citta is overpowered by tamas or passions and always chooses the wrong course. The vikṣipta citta or occasionally steady citta "is that mind which rationally avoids the painful actions and chooses the pleasurable ones." Contemplative concentration or yoga is denied to them implicitly by the *Bhāṣya*. The commentator Vijñābhikṣu explains this point here. While the other commentator Vācaspati makes a mistake in identifying the first citta as Vikṣipta, Bhikṣu puts his finger on the core of the problem here. To Bhikṣu, a *guṇa* is fairly and squarely a substance.]

In answer to "what if it is so citta is of the nature of three guṇas", the commentator Vyāsa says, "citta is of the nature of vividness." The word "*hi*" is used either for decoration or for emphasis. "Sattva of citta" is repeated for propounding the preponderance of sattva of citta. The term prakhyārūpa is indicated for excluding the sattva of tejas (lustre). The meaning is sattva of the form of cit having prakhyā as its nature becomes attached to the object of sense such as sound etc. as well as glory of *aṇimā* etc. in the Kṣipta State due to its association with rajas and tamas subordinate to itself. Complete stoppage of activity of citta of the kṣipta state being the cause of one's abiding in one's own nature or its being incapable of obstructing afflictions like attachments etc., the definition is not too wide to include kṣipta state.

Having refuted the fault of being too wide in the kṣipta state, that is avoided in the muḍha state with the words "*tadeva*

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* The author wishes to record his thanks to Dr. M. D. Paradkar of the University of Bombay for going through the manuscript.

tamasā iti." *Upagam* means inclined towards it, i.e., fond of that. The sense is as before. The fault, namely the definition being too wide, is refuted in vikṣipta state, by the words," *tadeva prakṣiṇoti* etc." *Moha* is tamas substance because cause and effect could not be distinguished here. That—like the dirt on the mirror when the cover over the sattva of the citta is attenuated—the moha cover being removed and (sattva) shining on all sides assuming the form of all sense objects. The citta of this type as of Hiraṇyagarbha and others, tinged by touch of rajas, become vikṣipta and attached to Dharma and the four qualities. Here also the sense is to be understood as before. Having refuted the fault of the definition being too wide in the three states, the definition of ekāgra and niruddha states—both being aimed at—is being defined in due order. *Yogavārttika* I. 1.

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The next 21-day course on *Better Living* is due to begin on 1st December 1966. Those desirous of benefitting may register their names early.

THE YOGIC IDEAL OF THE YUKTĀHĀRIN

by SWAMI LAMBERT ACYUTANANDA

"YUKTĀHĀRAḤ" is a Gītā word, found in ch. VI, 16-17, where it is also very briefly paraphrased; it is implied in Gandhiji's seventh āśram vow, "control of the palate". We can define it: yoga in diet, i.e., dietary such as serves best the sub-*jug*-ation of the body to the spirit, in order to con-*jug*-ate the spirit primarily with things and tasks spiritual and divine. In other words, quantity and quality and time of food such as prevents least from, and promotes best, intellectual and spiritual effort and attainment.

Therefore, it means the practice and purpose of yama (i. e., ahimsā, satyam, brahmacarya and even asteya and aparigraha) and niyama (i.e., śauca, tapas, santosha, Īśvara-praṇidhāna) in dietary. It applies, develops and synthesizes all the implications of what "the Siddhas say: that as among the yamas the most important is ahimsā, and among the niyamas *a moderate diet*, so is siddhāsana among the āsanas."

We should heed Vinobaji's exhortation: "This treasure which our ancestors have earned through endless sacrifice, let us not lose it. Do not let go this special excellence of Indian culture" (*Talks on the Gītā* p. 254: on purity and ahimsā in food; item, p. 238). Besides, it is one of the most opportune and urgent potential contributions of India to world culture.

Its constitutive elements: I venture to present a mere scheme; for, it would lengthen the article beyond proportion if one were to explain each point—though in every respect worthwhile and rewarding to do so—quoting scriptural texts, illustrating with examples from ancient and modern times, giving religious and psychosomatic (hygienic and therapeutic) justification with the practical directions. In brief, therefore, it comprises:

—1) *Sattvāhāraḥ* (sattva-: purity, dispassion, goodness, in food):

a) no heating, fermenting, exciting, intoxicating foods and drinks, condiments or other mere pleasure means (including coffee . . . tobacco. . .);

b) vegetarian . . .

c) as far as possible in the natural state: not fried or roasted or otherwise processed (canned, dehydrated, unnecessarily salted or spiced).

2) *Mitāhāraḥ* (mita-: measured food) or *alpāhāraḥ* (eating little) or *laghvāhāraḥ* (eating lightly, with reference to the mind as well as to the body)—therefore: meagreness in diet: quantitatively as well as qualitatively only the necessary minimum, taken as a medicine. Combining the traditional orthodox practices with modern scientific dietetics:

a) be satisfied with the items and amounts of a "scientific kitchen" (as Gandhiji's cooking came to be termed);
b) cultivate physiological hunger, not the merely psychological or artificial appetite of the over-civilized; therefore: reduce the number of meals, for proper spacing with allowance for complete digestion and adequate organical rest: food when hunger is there (not when the bell rings), and gratify only two-thirds of one's hunger (the traditional formula: the stomach half full with solid and one quarter with liquid food, leaving one quarter empty . . . twice a day).
c) periodical complete abstinence from all food: see 3).

3) *Nirāhāraḥ* or *anāhārah* (being deprived of, abstaining from food) or *upavāsaḥ*, etc. It is deserving of special emphasis.

a) Its etymology is interesting; its bibliography suprisingly large and growing daily.
b) its history . . . up to the pretty recent real "rediscovery" of the meaning of fasting.
c) The different types and times of fasting in India: prescribed ritual fasts;—optional or devotional fasts or vratas;—the ekādaśī fast.
d) The complete and prolonged fast: its hygienic and therapeutic value—its technique.
e) The spirituality of fasting: its askesis and mystique; its pedagogical value (the education or training to fast, and fasting as a means to educate).
f) The specifically "satyāgrahic" fast: the place, purpose, conditions and technique of fasting in a personal endeavour or social campaign of satyāgraha (according to the authentically Gandhian doctrine and practice, not its heretical vulgar abuse).

YOGENDRA PRĀṆĀYĀMA—IV

(AN INSTITUTIONAL PRACTICE)

MANY think of a prāṇāyāma practice to be one of holding the breath only. In actual fact, there are many details to be gone through in learning prāṇāyāma. Besides mastering the four acts of respiration *i.e.* inhalation, exhalation, retention and suspension, one has also to learn the technique in the use of various respiratory muscles. The diaphragm, for example, is an important factor in breathing ; but its control and proper use is widely neglected.

In one of the institutional practice of prāṇāyāma, much attention is paid to mastering the use of the diaphragm. Yogendra Prāṇāyāma-IV, as it is called, helps the practitioner in several ways. In a physical way, the full use of diaphragm acts as a massage to the abdominal organs. Performance of prāṇāyāma-IV can help reducing fat on the abdominal area as it can eliminate constipation and increase appetite. Many persons suffering from breathing difficulties, as in the case of bronchitis, find relief by its practice.

Prāṇāyāma-IV works on an important area of the body. In the symbolic language of Haṭhayoga, this region is acted upon by important nervous centres and, by indirectly activating this part, it affects the entire nervous system and the brain. In fact, prāṇāyāma-IV is a precursor of many complicated processes like Śakticālana Mudrā, Uḍḍiyāna Bandha, Nauli Karma etc.

The practice of Prāṇāyāma-IV is made easy by learning it in a lying down position. Lie supine, draw the legs close by bending at the knees and relax the abdomen. Place one hand on the abdominal region while the other hand rests on the side. Now inhale so that the abdomen raises up and gets bloated with air, exhale so that the abdomen gets drawn in and a cavity is formed in the abdominal region. The time for inhalation and exhalation should be equal and should be about three to four seconds each; continue breathing in this manner fifteen to twenty times.

In the beginning, you may find, some difficulty in simultaneous exhalation with abdominal withdrawal. Concentration of attention on the abdomen and slow practice however will help. One must also be careful not to bloat the abdomen beyond normal during inhalation. Whenever pain of distension or compression of the abdomen is felt, during inhalation and exhalation respectively, no attempt should be made to overdo it. This should be taken as a limit in the case of the individual.

STEPS	OBSERVATIONS
1. Lie on floor, legs bent, heels close to buttock. * **Attention on the abdomen.**	
2. Place right hand on abdomen, left on side. * **Feel the touch of abdominal movement.**	
3. Inhale and bloat the abdomen up. * **Concentrate on how it raises.**	
4. Exhale and draw the abdomen in. * **Feel the depth of abdominal cavity.**	
5. Repeat ten to fifteen times. * **Avoid if fatigue is felt earlier.**	

REBIRTH AND SOCIAL AIM OF YOGA

by SWAMI SRI ANAND ACHARYA

It is only the man of spiritual conviction who can stand up and say: 'I will make this world better' — for he only has learnt the mystery of new creation. And when you acquire this power you become a source of light and heat and attraction to your fellow-men. One of the things which those who aspire to learn Yoga must always bear in mind is that to the man who knows the science of Yoga nothing is impossible of achievement. Just as one spark of fire can consume a vast city so one great thought of a Yogi can change the history of an entire cosmos. Man is gradually progressing from world to world. Knowing this there should be no despair, no discouragement. Such is the nature of our soul, such is the moving idea implanted by God in our soul, that even though man is unconscious of it he is progressing every moment of his existence. But the Yogi progresses consciously and by method.

No one is allowed to leave this planet for the next world until he has given a part of his spiritual energy for the betterment of posterity. It may take him a million lives to amass pure vital energy and develop the pure unselfish will to sacrifice it. But a million lives is a very insignificant thing compared to the duration of the entire world-existence-system. We *must* give — when we acquire something good it goes out of us without our even wishing it. Giving is therefore the very law of the world of Yoga. In every corner of the world, in every particle of matter that has accumulated on this earth, there is locked up a dark force of egoism which refuses to be dissolved in the universal light of the soul and it is the task of the Yogi to try to melt this contracted, condensed egoism in the crucible of universal good. Therefore it is necessary for the Yogi to acquire great power. In order to acquire the sense of power Yogis learn what is called concentration.

What is concentration? Concentration is the individual soul's thinking of the universal. There is nothing more useful than the concentration of the individual on the universal.

Every time you concentrate in the scientific way a little of your egoism breaks off and a little of the universal enters into your soul. By concentration you feel your identity on the one hand with the whole of mankind, on the other hand with the Divine. Indeed concentration is the bridge from the heart of man to the Divine. In concentration we have no need of words, no need of ritual. What we need in concentration is intellectual love and emotional attention.

It is not possible for all to concentrate on the Divine—perhaps one man in ten million is endowed with the gift of concentration, and even he, this single, solitary man, in spite of his power of concentration, often fails to utilise its results—sometimes because he loses faith, sometimes because he goes divine-wards more and human-wards less. But our love for God is meant to bring salvation to man, therefore we ought not to lose our identity with humanity, or with the lower creatures, or even with the part of our world which shows little symptom of life. This shows you the greatness of the task of concentration. The fate of mankind is indissolubly bound up with successful concentration — and when I say 'mankind' I do not confine the term to those who are living in the present. My word 'mankind' has both a forward and a backward reference. We want to fill the past and the future with light from the divine centre. No one dies — we only do not love them, so we do not see them. Everything comes back. Every man comes back, for every man must ascend all the rungs of the ladder of evolution, there is no help for it. There is infinite activity, though that activity is not always progressing in a vertical line. It often moves spirally, but it does move and does lead in the end to something higher.

In Yoga is only hope, and no despair, for God is holding the thread of the fate of each individual. And if a man knows and believes that no one is master of his fate but God, then there can be no fall. Matter spontaneously forms itself into steps, inviting the soul to ascend. Most men do not know this but if we pray that matter may be a help to the acquisition of spirituality, it will be — for this body is matter and the body is really helping the soul to live finer and finer life. No man can ever say that the body is degrading him, and should a man assert with sincerity that his body is an obstacle to him in his upward endeavour, know for certain his days on this earth are numbered. When a man says: 'I cannot help drinking. I drink and drink. I want to change but I cannot' — when a man says this quite sincerely you may know that his death is near. He will get a new body. And similarly with a man of greed or a man of lust. God always listens to complaints and if a man complains that his body is a heavy weight to him God will kindly remove the weight and give him a little baby-body again — and let him have another chance. This is the real law of birth and death. This is why man dies, this is why man lives again. Those who are wise complain that their brain is stupid, that they want to know more, and when the brain begins to be weak, unable to reflect greater truths than it has done before, then you may know that the wise man will soon leave his body. But we need not complain, we need not grumble, we need not say that the body is an obstacle to our moral or intellectual or aesthetic or spiritual progress. We have only to be in earnest, to live the proper life, to adopt scientific methods of learning, and lastly to go to the proper teacher.

IN THE NAME OF TRUTH

(SUMMARY OF WORK BY EDWARD M. BAKER)

THERE was a king who wished for a play; so he called the players to him. And he said to them, "the parts which you shall play are Peace, and Hope, and Patience, and Mercy, and truth, and Faith, and Justice and Divine Love. But you must remember that when you learn your part *it must begin inside you, and it should break through from within you and shall have been engraved upon your face.* And then, when you learn your part, the play will have begun, and I would have returned to see the play."

The king departed, but now one of the players began to speak : "There is another way that you may learn to play your parts." As he was speaking, it had become the night. And he said, "If you will go out into the night, you can make masks of clay, you wouldn't have to wait until your part is born inside you." So the players departed into the night to make the masks of clay, but Divine Love would not wear a mask. Later, the players returned with a mask on their face, and the play was started. As the play is going on, clay begins to dry and tiny cracks begin to form in the mask. And through the mask of Peace is seen fear. And the mask of Truth cracks and through it is seen the face of falsehood. The players failed to notice that the king has returned. The mask of Justice finally falls and the face of tyranny is seen. But Divine Love does not wear the mask, and as the King beholds him, he knows that there is Peace, Mercy, Truth and all . . . . on the stage there is left that which is Divine.

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THE POWER OF TIME

To Yudhisthir's query: what conduct is correct in times of calamity, Bhisma narrates a story to emphasise the need for composure in face of distress. After the fierce war between the gods and the demons, Sakra mounting his mighty Airavat, followed by a train of celestial beings encountered his fallen rival Bali in a cave near the sea. Sakra was surprised to find that Bali, once the Lord of the universe, accustomed to power and luxury, now humiliated and bereaved, did not feel sorry in his fallen condition and remained unmoved before his conqueror. Sakra asked Bali whether this posture he had assumed was not one of showmanship.

Bali replied, "In a battle one side is sure to win and another to lose. Nobility lies in magnanimity towards the fallen foe. The victory that Sakra earned was not a result of Sakra's effort. Victory or defeat is a result of the inscrutable ways of Time. Time made of Sakra what it had made of Bali. Except for wisdom, nothing else—not even virtue, knowledge, friends—can stem the tide of events to come. Time leads us on at his appointed hour. The tragedy lies in this that man who is the creature of circumstance takes himself to be its master. Sakra has a false notion that regal prosperity belongs to him. It has never been mastered by anyone and it will never be mastered in the future. Innumerable sovereigns and monarchs preceded Sakra as innumerable more will follow him. Time was more powerful than all of them. There were powerful kings who had never heard the word defeat in their carrier. Such kings have also been withdrawn from the face of this earth by Time. Bali warns Sakra that after enjoying the worldly pleasures, it should not happen that it becomes difficult to part with these when Time so ordains. It is proper that from now on Sakra leaves off desires for enjoyments and power to face the supreme loss. Be happy in the hours of joy and be not unhappy in the hours of pain."

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YOGA

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GOD IN YOGA

by SHRI YOGENDRA

THE place of God in Yoga is paradoxical and therefore His existence and activities have both been denied and accepted euphemistically with limitations. Was this a mere compromise between the two opposing trends that preceded the formulation of systematized yoga ideology? Does yoga or does not yoga recognize the existence of God, has been a source of considerable importance to many students of Yoga belonging to various traditions of religion and in all parts of the world. The answer is in what one conceives as God—history being replete with uses and abuses of God at all levels of human life. The basic naturalism of Yoga—following in the footsteps of Sāṁkhya—leaves no room for a demiurgus to create, to preserve, or to destroy the Universe. Its material theory of evolution provides the key to the process of phenomenal creation, preservation and destruction without the least need of a special Entity to interfere with it. Its basic law of Karma further does not imply an administrator who can arbitrarily or otherwise reward or punish the actions of all beings. In Yoga, the orthodox conceptions of God with all the usual attributes are, therefore, quite illogical, unnecessary and even iniquitous.

To all intents and purposes, it would, thus, appear that the mere introduction of the concept of God as the Soul Absolute or the Immaculate Self is rather foreign to the fundamental of the highest psychic evolution accepted by Yoga. For example, being only a *puruṣa*—like all other souls—of the purest category, He does not imply Godhood in the strictly theological sense. On the contrary, His omniscience and omnipotence which have even to be surpassed through the total loss of egocentricism by the ever-unfolding consciousness of the yogin leaves nothing of the Absolutism inherent in the image of God. Furthermore, He merely serves the purpose of *an ideal* to be replaced in due course by the yogin himself during the pan-ultimate stage of his spiritual ascent. In practice, His assistance in the progress towards Divinity—what is referred to as Good and Noble—becomes more a wishful thinking than a fact in view of the primal necessity for the yogin himself to achieve the utmost purity by stages which by dint of its own goodness leads to the Ultimate. The removal of obstacles is a very minor consideration of which the scientific yogin is not afraid. And, finally, the renunciation of all actions in His favour—the total resignation to His will (*Iśvarapraṇīdhāna*)—might as well be realized with equal success and joy through that profound sense of selfless duty wherein no other considerations but those of Good exist.

Yoga for this reason has been intermixed with two categories of schools—the theological and the scientific. The yoga technology helps both type of students without interfering with each one's individual faith. In effect, the existence or non-existence of God makes no difference to the scientific yogin, as it does not and must not, to any true scientist devoted to any noble pursuit in life with supreme self-abnegation. In fact, according to the spirit of practical evaluation in Yoga, God is an enigma who exists more for those who would seek His aid and less for those who would rather religiously pursue their paths independently of Him. And, although the progress in Yoga is supposed to be rapid and easy for the former, it is certainly not denied to the latter.

(*Continued*)

[(1) In the previous verse 65, P_1, P_2 and P_3, read विधिवत्कुंभकं while (2) रेचयेद्दिडचा is the reading of B_3. (3) देहानलविवर्धनम् is the reading of B_1 and B_2. (4) विवर्द्धनम् is the reading of B_1.]

कुंडलीबोधकं[1] क्षिप्रं पवनं सुखदं हितम् ।
ब्रह्मनाडीमुखांतस्य[2] कपाटार्गलनाशनम्[3] ॥६६॥

NOTE :—Purifier is the interpretation of the commentator of the word *pavanam*. It is beneficial because it destroys *tridoṣa*. Though all the *kumbhakas* are beneficial *sūryabhedana* and *ujjāyi* are generally beneficial in winter being heating; *sitakārī* and *śitalī* in summer being cooling. *Bhastrikā* is temperate and is good at all times. Though all *kumbhakas* are good for removal of diseases, *sūryabhedana* is good in case of *vāta* troubles, *ujjāyi* is good in case of *śleṣma* troubles, *sītkārī* and *śītalī* in case of *pitta* troubles. *Bhastrikā kumbhaka* is good in case of *tridoṣas*.

Brahmanāḍī is *suṣumṇa* because it leads to *Brahman*. It is said in the *Śruti*, 'There are one hundred and one *nāḍīs* that proceed from the heart, of which one *nāḍī* has moved up to the head and forehead. One moving from it to the upper regions gains salvation. The others proceeding in diverse directions lead astray. As per the reading of the commentator, the *kapha* and similar obstructions at the entrance of *brahmanāḍī*, which impede free movement of *prāṇa*, are removed by *bhastrikā*.

Whenever reference is made to kuṇḍalīni, it refers to yoga bionics and not to the respiratory act alone. Therefore there are two sets of benefits : (*i*) those that follow the respiratory act in curing pathological conditions (during kumbhakas) and (*ii*) those that lead upto the nervous, bioelectronic, psychological and spiritual levels (during the awakening of kuṇḍalīni). Only the experienced teacher can be the guide in such matters.

1. बोधनं सर्वदोषघ्नं सुखदं शिवं is the reading of B_1 and B_2. B_3 reads बोधनं कुर्यात्पापघ्नं सुखदं शुभम् ।
2. ब्रह्मनाडीमुखे is the reading of P_1, P_2, P_3 and B_3.
3. संस्थकफाद्यर्गल etc. is the reading of P_1 and P_2. In fact, B_1 and B_2 read कफाद्यर्गलनाशनम् ।

SIDDHĀSANA

by RAM UGRA MISHRA

SIDDHĀSANA is a very popular posture with the yogis and occupies a prominent place amongst the meditative poses. The posture is also of great antiquity and is mentioned in old literature. It is found in the *Upaniṣads* as well as the *Purāṇas*, besides in later *Haṭhayoga* works. Diversity of technique is met with in these literatures.[1] We shall only refer to the original sources where *siddhāsana* posture has been mentioned in various literatures.

Tejobindu speaks highly of the pose: "An *āsana* in which *siddhas* attain supernatural powers is called *siddhāsana*[2] ". *Nādabindu* as well as *Tejobindu* do not give the technique of the posture though the former too speaks of performing *siddhāsana* together with *vaiṣṇavī mudrā*. *Yogatattvopaniṣad*,[3] an important yoga work, merely mentions *siddhāsana* amongst four others. *Yogacūḍāmaṇyupaniṣad* similarly gives bare mention of *siddhāsana*,[4] while *Dhyānabindu* repeats the reference of *Yogatattva*.

It is in *Triśikhibrāhmaṇa*[5] *Upaniṣad* that we meet with the technical details. "Pressing the left heel on the genital, and the right heel above the genital, sitting straight, is known as *siddhāsana*." The above is but a brief description and details are left to the teacher to explain to his pupil. No benefits of the practice are mentioned. *Śāṇḍilyopaniṣad* goes further than the *Triśikhi*[6] in recommending fixing of the mind on the space between the eyebrows.

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[1] Refer to *Simple Meditative Postures* by Shri Yogendra for Siddhāsana p. 40 ff.

[2] *Tejobindu :* यस्मिन्सिद्धिगना: सिद्धास्तत्सिद्धासनमुच्यते ।

[3] *Yogatattvopaniṣad:* सिद्धं पद्मं तथा सिंह भद्रं चेति चतुष्टयम्

[4] *Yogacùḍamaṇyupaniṣad:* एकं सिद्धासनं प्रोक्तं द्वितीयम् कमलासनम् ।

[5] *Triśikhibrāhmaṇa Upaniṣad:* योनि वामेन संपीड्य मेढ्रादुपरि दक्षिणम् ।
ऋजुकाय: समासीन: सिद्धासनमुदीरितम् ॥

[6] *Sāṇḍilya Upaniṣad:* योनिं वामेन संपीड्य मेढ्रादुपरि दक्षिणम् ।
भ्रू मध्ये च मनो लक्ष्यं सिद्धासनमिदम् भवेत् ॥

Skandapurāṇa[7] while describing number of *āsanas* refers to *siddhāsana* and *padmāsana* as contributory to acquiring quick success. No description of technique is however available.

We may take up the *Haṭhayoga* works here to find references to *siddhāsana* in them. *Śivasaṁhitā*[8] repeats the technique as in *Triśikha* and adds: "In a secret place, undisturbed by emotions, control of senses, erect without bodily motion, gazing above at the space between the eyebrows, this is known as *siddhāsana*—giver of perfection to the *siddhas*; by its practice, one may attain proficiency in Yoga. *Siddhāsana* should be always practiced by the practitioner of *prāṇāyāma* because by it, abandoning the material world, one may gain the highest state. There is no more secret *āsana* than this in the world—by whose very thinking the yogin gets released from sin."

(*To be continued*)

[7] *Skanda Purāṇa:*
आसनानीह तावन्ति यावन्यो जीवयोनयः ।
सिद्धं चैव तथा पद्मं तेषु द्वे क्षिप्र सिद्धि दे ।।

[8] *Śivasaṁhitā:*
योनिं संपीड्य यत्नेन पाद मूलेन साधकः ।
मेढ्रोपरि पादमूलं विन्यसेत् योगवित्सदा ।।
ऊर्ध्वं निरीक्ष्य भ्रूमध्यं निश्चलः संयतेन्द्रियः।
विशेषोऽवक्र कायश्च रहस्युद्वेगवर्जितः ।।
एतत्सिद्धासनं ज्ञेयं सिद्धानां सिद्धि दायकम् ।
येनाभ्यासवशात् शीघ्रं योगनिष्पत्तिमाप्नुयात् ।
सिद्धासनं सदा सेव्यं पवनाभ्यासिना परम् ।
येन संसारमुत्सृज्य लभते परमां गतिम् ।
नातः परतरं गुह्यमासनं विद्यते भुवि ।
येनानुध्यानमात्रेण योगी पापाद्विमुच्यते ।।

On the 18th November 1966—the 70th birthday of Shri Yogendrajī—a Visitor and Tourist Section was opened for the benefit of casual visitors to the Institute. Various interesting activities including free checking and guidance are available on Sundays at 5 P.M. to the subscribers of this Journal.

INTERVIEW WITH VIJAY AND JILL YOGENDRA*

GERALD LYONS : Yoga, the ancient Indian philosophy and discipline, has been handed down by countless generations of gurus to their disciples. Yoga is finding a wider and wider application as this Eastern tradition spreads to Western countries. Hundreds of books are available to the Western reader in which writers of many lands have sought to explain the intricacies of Yoga practices. In Australia, schools of Yoga mushroomed in all states, to meet the demands of thousands of interested students—some of these schools are excellent, but many are poor and merely cash in on the current craze. One of the world centres of Yoga is the famous Yoga Institute at Santa Cruz, near Bombay in India, over two thousand students have been trained at the special teaching and training institute since it was founded in 1918. Two of its qualified teachers in Australia are Jill Yogendra and her husband Vijay Yogendra who are interviewed now by Paul Murphy.

PAUL MURPHY : Why is Yoga becoming so popular in Australia today ?

JILL YOGENDRA : I think one of the reasons is that many people feel that there's something lacking in life and they think that perhaps Yoga can give them the reason for a purpose for living—there's been a lot written on the subject, there is health problems, they think Yoga may help, such as asthma, migraine, things like this. The women come to improve their figure—to overcome tension, men also come to overcome tension—curiosity.

PAUL MURPHY : A variety of reasons.

JILL YOGENDRA : Yes, there are probably many other reasons.

PAUL MURPHY: What is Yoga ?

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* A recent interview of Shri Vijayadev Yogendra and Mrs. Jill V. Yogendra by the Australian Broadcasting Commission which was nationally telecast.

VIJAY YOGENDRA : I think I'd tackle it by telling something on what is not Yoga and probably that might give a better idea to us. Yoga most certainly is not a cult or a sort of technique of some religious fanaticism or has connection with Hinduism alone; we could easily say that Yoga is not a religion, nor is it some gimmick from the circus top or some form of gymnastics or acrobatics as it's made to be known. I think people have associated the subject of Yoga more with exercises and some standing on the head or lying on a bed of nails or burying under ground or things like that. We feel that the subject of Yoga is more important than all this and it has tremendous contribution to make towards what we call integration of the personality, especially towards the development of the body, towards the development of the mind and also towards the spiritual development. If at all the modern society and modern world is suffering from anything, it is more or less through a spiritual vacuum, and probably some of the training methods of Yoga on the mental level, on the physical level and on the spiritual level, could contribute towards happier attitude of the whole man. So you could say, Yoga therefore is a science which develops the whole person or caters towards the whole person's requirements.

PAUL MURPHY : How does an Eastern philosophy fit in with Western values ?

JILL YOGENDRA: I feel that it can fit in very well because we find that certain things are missing in our way of life—we haven't got the concentration. There are certain weaknesses and shortcomings—we haven't got control of our emotions, health plays up and we're basically not at harmony with ourselves and this prevents us from doing as much as we could. Now Yoga can bring about a harmony of body and mind and therefore we can express ourselves in society to a much greater degree which really is what culture is.

PAUL MURPHY : Getting down to the actual practice of Yoga itself; Why are there different sets of exercises for men and women ?

JILL YOGENDRA : This is interesttng and it's something that's misunderstood in Australia. There are different practices because naturally the needs of men and women are quite different. A woman has a much smaller breathing capacity, her maximum capacity is about 4,000 cc—whereas a man has a capacity of about 6,000 cc. So naturally we have to take the breathing practices much more slowly than the men—the structure is quite different anatomically, physiologically and emotionally—a woman can't do certain practices, it would be a strain, whereas men like to do more vigorous exercises and this was recognised in the ancient times, and therefore we do have to split the practices, although here, we notice that many schools teach both men and women in combined classes.

PAUL MURPHY: Can anyone benefit from Yoga?

VIJAY YOGENDRA : Yes, anybody can benefit from Yoga. Many people ask me the question—I'm 82 or 64, 72 and can I practise Yoga? And we say, of course, why not—depending on how your requirements are and we naturally have to modify the practices to suit their requirements. Any race, creed or religious group can definitely benefit, because Yoga has mainly a technique to offer and its technology can be used by anyone.

PAUL MURPHY: Can a person hurt himself by doing any of the exercises?

VIJAY YOGENDRA: Yes, we hear this both in India and here that people have come out to practice Yoga and they are doing all sorts of practices without knowing what harm can come to them, specially I think the head-stand has become so very popular—more or less all the schools that are here and in Western countries have more or less made it popular. Now that one posture of head-stand would cause a lot of damage to the individual, which of course people don't seem to realize. Also there are practices like the peacock or some of the breathing techniques which are being now brought out here and this can do a lot of harm too.

PAUL MURPHY : Well, this brings up the general question of danger. Are there any dangers in 'self-help' books ?

VIJAY YOGENDRA : I think books in general are a very good aid for people—I mean they give you a very good background, an idea about a subject and its application and its utility. But to study it from books, I don't think there would be any advantages, unless you are just following some very preliminary things and to that extent they are helpful, but not when you are going for some higher practices.

PAUL MURPHY: What are the dangers of untrained teachers ?

JILL YOGENDRA : Oh, there are a lot of dangers, the same as unqualified medical practitioners, because in a class, usually not everyone is completely healthy—we don't know, who is and who isn't; for example, a person with high blood pressure or heart conditions doing a headstand or something that stimulates circulation can really be in trouble and this has been proven so.

PAUL MURPHY : I think you had an experience with the headstand didn't you ?

JILL YOGENDRA: Yes, the blood vessels in both eyes might burst through doing headstands, without proper preparation in the past.

PAUL MURPHY : So you think there should be some control not only over Yoga centres, but over the teachers of Yoga ?

VIJAY YOGENDRA: I have been wanting to say somewhere this particular sentiment that I'm holding ever since I came here. For if the government found that the people are interested in the subject and they find it has been useful and I think if medical people are recommending Yoga as a way of relaxation probably the government could take initiative and establish some form of norms for the people here. Otherwise I'm afraid that *Australia will get the Yoga that it deserves.*

PAUL MURPHY : How many teachers are there—qualified teachers in Australia at the moment ?

VIJAY YOGENDRA : I think that would be a very embarrassing question because to my knowledge there are very few, hardly could be counted on the fingertips I would say.

PAUL MURPHY: If you're interested in Yoga and as Vijay has just said, there aren't very many teachers, what advise can you give to people.

JILL YOGENDRA: Well, I think, read some good books on the subject—find out a little about the subject that you can go along and sort of compare the knowledge you have with what is being taught. Try to find out about the teacher, whether they are sincere or not—whether they have any traditions, whether the classes are mixed or not—just for women, for a woman or totally men's classes. And try and find out as much about the centre, perhaps find out from a student already attending, whether the teaching is sincere.

PAUL MURPHY : Do you find that people who come along to you predominate in older age groups or do you get young people or . . . . .

JILL YOGENDRA : Well my youngest student is about five and my oldest, a woman of 69.

PAUL MURPHY : So age need be no worry?

JILL YOGENDRA: No, providing the practices are modified to suit the needs. You can't give an older person something that's too advanced, you have to work up gradually, that it's no strain and the main thing with the yoga practices is being wholeheartedly in what you're doing—not just exercising for the sake of exercising, but combining body and mind and going about the practices very gently not for the sake of saying, tying oneself in knots.

PAUL MURPHY : Do you think that violent, shall we say, Western exercises such as 40-40 or mile running and vigorous athletics can get you as fit as Yoga exercises ?

VIJAY YOGENDRA : I think as far as getting you fit is concerned, I think they can to some extent, there's no doubt about it, but how long will it last to what age group can you follow them up, that's the main point. I mean in a younger age group you could easily do these things to advantage of your muscles but when a person starts ageing that's where I think you must be very careful, as to what he takes up, and probably it is here that some of the practices of Yoga could be really beneficial to him not only physically but emotionally and spiritually.

PAUL MURPHY: Do you find many athletes changing over to Yoga?

VIJAY YOGENDRA: Yes, we do find that we have got many of the physical culture teachers and athletes and footballers and long-distance runners coming up now—taking interest in the subject and I think it's very heartening to know that they do recognise the value of some of the aspects of yoga training.

PAUL MURPHY: How many housewives do you get interested in Yoga?

JILL YOGENDRA: Probably the majority of my students are housewives, because they're feeling the importance of being relaxed—they're called the heart of the family—if they're tense it affects the whole family and because they realize this, they come to learn to relax.

PAUL MURPHY: What about Yoga for children?

VIJAY YOGENDRA: I think it would be a good idea—I was thinking if this subject could be introduced into the schools and the universities probably it would do a lot of good to the students.

PAUL MURPHY: Would you like to see Yoga in schools?

VIJAY YOGENDRA: Yes, most certainly both in schools and universities for it will make our education a total education.

YOGA ABROAD

by ANAND

THE position enjoyed by the subject of Yoga in India and abroad is different. It may not be very wrong to say that the difference is one of kind. In the cultural pattern of the country as available today, Yoga is still accepted as a system dealing with spiritual development of a person. In the West, Yoga enjoys if anything a utilitarian status. There are of course exceptions. The Government of India, for example, considers yoga to be a sort of physical education, while some psychotherapists recognise the importance of yoga in psychic unfoldment.

The position that the modern yogic exponent enjoys in the East and the West is again different but the difference is one of degrees, and not of kind A physical culturist or a showman who talks glibly on Indian philosophy and pretends to live a pious life is readily accepted as a yogi in India. Though the intellectuals would just tolerate such a one, the ignorant people will respect him We have examples of the sadhu who buries underground. A show of piety is a necessity in the life of a yogi in India but in the West this is not considered a necessary identification mark. So far as philosophical or theoretical knowledge, the West does not expect much from the yogi who visits them. The person needs only to be clever to know what he talks.

Identification of a yogi is often made on the basis of his performance of physical feats. Chewing of glasses, walking on fire, burying underground, standing on head or twisting the body into knots, are considered, in India and abroad, as important ingredients in the make-up of a yogi. Such a one fits in the larger image of a miracle man who can bestow certain amount of physical good. The approach of the modern man to yoga is a utilitarian one.

Genuine exponents of the ancient science of yoga are treated at discount in such a situation. The traders and exhibitionists in yoga are popular everywhere. It is said that there are over thirty yoga centres in different parts of the world besides over one hundred and eighty in India. The

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number of yoga centres in foreign countries must be much higher though statistical information becomes very difficult here. In Australia, itself there are hundreds of short-lived centres.

Most of the yoga centres abroad teach physical contortions and occasionally very incorrect techniques of meditation. Kriyas are avoided at many foreign yoga centres while pranayama is taught at some centres only in a mechanistic form. What passes as asanas is not traditional. The aim and objective of the centre is mercenary. The curriculum consists of postures, relaxation, occasional breathing and some talks. The principle governing preparation of time-table springs from expediency rather than any sound educational principle. Students meet once a week or maximum twice. Few such sessions make up a course. Often what is taught is not what is needed but rather what will impress the student (*client* ?).

There is no qualification bar and no serious evaluation. The methods of teaching keep to the sensate culture where sheer technical proficiency takes precedence over the content. There are thus centres that neatly print out books or booklets about the course with plenty of beautiful illustrations, or supply printed material on each exercise that is taught or use instruments as in physiotherapy to aid performance of practices.

Pitrim Sorokin, the wellknown sociologist, in making his study of modern material culture went through a large amount of data. Some of his conclusions are very revealing. While in medieval ages about 80% of art work was of a religious type and hardly ten per cent was secular, the position is just the reverse in the present centuries. Modern art including painting, sculpture etc. have about 4% religious themes while the balance of 96% are secular items. These secular works as in case of paintings are strongly sensual pictures, representation of nudes etc. Sensate art in the course of its development turns more and more to vice and eventually leads to disintegration. "Art becomes increasingly a commodity manufactured primarily for the market . . aimed at utility, relaxation, diversion and amusement, the stimulation of jaded nerves, or sexual excitation. . .Since it caters to the market, it cannot ignore the taste of this market. The bulk of such demands are always vulgar, therefore it cannot escape vulgarization. Instead of elevating the masses to its own level, it sinks to the level of the common herd. Since it has to entertain, thrill or relax, how can it avoid becoming progressively more sensational, stunning, exotic and pathological ? ''

How true the assessment of our present materialistic trends in art, literature etc. applies to the yogi in the West? Sensational statements on behalf of yoga, from time to time, emphasize on the physical utility of yoga to reduce weight or improve looks. etc. The statement of aim of a yoga course is generally one of aiding longevity, youth, power of physical enjoyment etc. and never that of integrating a spiritual or altruistic spark in one's life. "*Peace of mind can be purchased* in terms of money, concentration and meditation is just a trick not requiring any change in one's mode of life, higher objectives in yoga—spoken of in old literature—may be obtained by doing several mechanical practices and reading some philosophical literature" such indeed are the foolish notions entertained about yoga in the West.

Besides so-called yogis who run yoga shops in foreign countries, there are self-styled authorities who write on all aspects of Yoga like Tantra, Raja, Hatha etc. Some specialists dare to conduct scientific experiments on the subject and many pseudo-scientists interpret the scientific work to originate new hypothesis about the real meaning of yoga and its contribution to human happiness.

In a word, what is happening abroad in the name of yoga is in fact what is *not-yoga*. It is difficult for genuine students to discuss with such foreigners who have been fed on these half-truths and perversions. In technical terms, these enthusiasts are not *adhikaris* or persons deserving to be taught Yoga. What is mutually convenient as regards such foreigners who come to India for study of the subject is to give them what they want within certain limits. The student or client feels satisfied with the trader who behaves in this way and this assures good yoga business. And what a boom yoga business has in India and abroad !

BALANCED DIET*

by S. ARORA

IF we maintain a regular balanced diet, it is doubtful if any of us will suffer from ill health. The general tendency is to consume more carbohydrates and less of the protective foods like vegetables, milk and fruits. This leads to malnutrition amongst children and anaemia in grown-ups, especially women. Probably this is due to lack of buying capacity or just ignorance.

The knowledge of a balanced diet is essential. Food taken in definite proportion for healthy living is called a balanced diet. Food is divided into two categories, viz., energy-yielding and protective foods. There are actually eight types of foods (*a*) cereals, (*b*) pulses and nuts, (*c*) vegetable, (*d*) roots and tubers, (*e*) milk and milk products, (*f*) sugar, (*g*) oils and fats, (*h*) animal foods.

Cereals are rice, wheat, bajra, jawar etc. One ounce of cereals yields approximately 100 calories. Fourteen ounces of cereals are essential for a human being every day. If we get less cereals we can supplement the rest by *ragi*, *khodara*, *vari* etc. If these are expensive, then their food value can be supplemented by roots and tubers. A mixture in the diet is good because it makes up for the various aminoacids essential to the body.

Pulses are beans, moong, toor etc. which have 20% to 25% of proteins. They are good for growth in case of children and for replacing worn-out tissues in the old, while sprouted pulses yield Vitamin C. Three ounces of pulses are required in a balanced diet.

Vegetables are divided into three groups. They are leafy vegetables like spinach, roots like onions and *suran* and other vegetables like brinjals, cauliflower etc. All these vegetables are a very rich source of minerals.

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* Summary of a talk recorded by Miss Kishori Chauhan during the symposium at the Institute—*Food Crisis and Vegetarianism.*

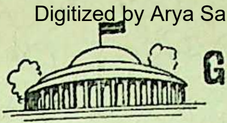
In fruits, apples and oranges, though very rich in food value, are expensive. But there are other fruits like *amla* which are cheap and rich in vitamin C. Guavas too are rich in this vitamin. *Papayas* are good in vitamin A. Between sugar and jaggery, though people prefer sugar, the latter is more nutritious and contains iron. Sugar is pure carbohydrates.

To bring the diet to 3,000 calories, considerable amount of oil and fat containing food must be partaken. Of this, two ounces must be *ghee* or butter both of which are rich in vitamins. Milk is of course nutritionally a complete food and is the only animal product in vegetarian diet. Ten ounces are recommended for vegetarians. Less would suffice, if the balance is made up by pulses. Five to six ounces of milk is the per capita a day in India. Skimmed milk too has all the nutritional value except for fat which can be replaced by other foods.

Meat is valued for aminoproteins. One serving of meat or fish per day is recommended by some dietitians. Small fish is richer in calcium than big fish. There are actually eight essential aminoacids. These are essential for good health. If we get essential aminoacids by vegetarian diet, it is *not necessary* to take to non-vegetarian food.

TWO YOGA COURSES STARTING IN DECEMBER

On 1st December begins a 21-Day yoga course in *Better Living*, while from 26th December a Special Course of Yoga of six-month duration will be started.



GOVERNMENT VIS-A-VIS YOGA

How attempts by enthusiasts of Yoga and of Indian culture, to popularise the subject, get frustrated, when it comes to Government co-operation, is exemplified in the large amount of correspondence that transpired between The Yoga Institute and the Ministry of Education. The net result of over two thousand pages of such material is this—that of the about twenty Proposals sent between 1957 and 1963, not one could be sanctioned. The Proposals however were sent on specific request by various persons including officials and Ministers.

The first such Proposal was a comprehensive one for research and training to the Planning Commission submitted on advice of a leading member of the Parliament. No reply was received. This was the fate of two other Proposals one on a Pilot Scheme of popularising Yoga and another a consolidated Proposal through the State Government to the Ministry of Education for a larger scheme to popularise Yoga. In case of the latter, the state government strongly recommended the same but to no effect.

Another group of Proposals submitted to the Ministry are those where invitations to send applications for aid were advertised publicly by the Ministry. Scholars desirous of studying Yoga and conducting research, recognition to traditional institutes of higher learning, provision of free beds to advocates of indigenous systems of medicine etc. were the heads under which proposals were invited by the Government. The fate of these proposals was, some correspondence or, in another case, visits by high-power committees and Advisors.

A third type of proposals are the ones where protracted correspondence, clarification, assurances etc. were carried out over years with no effect. The Medical Expert Committee on Therapeutic research, the committee of Higher Learning, Survey of Yogic Centres, Seminar of Yogic Experts, Respiratory Norms of Indians, etc. are some of these. In case of the first Proposal, the same was sanctioned by some authorities of the Ministry but, in the end the Ministry went back on the recommendations. In another case, after the Ministry's sanction the bureaucratic machinery stalled promised aid.

The effect of such treatment to yoga centres is that of creating a feeling of total unconcern amongst yogis towards Government pronouncements and promises. As the expert yogin jocularly said, "For me there is no Government".

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

● As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 p. in postal stamps.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published those at present available are : *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga for Women Simplified*, and *Yoga in Modern Life*. Subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 in advance.

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